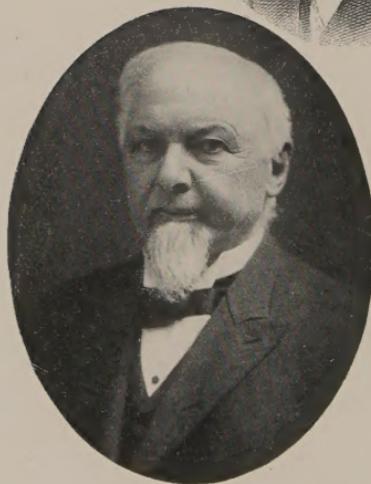
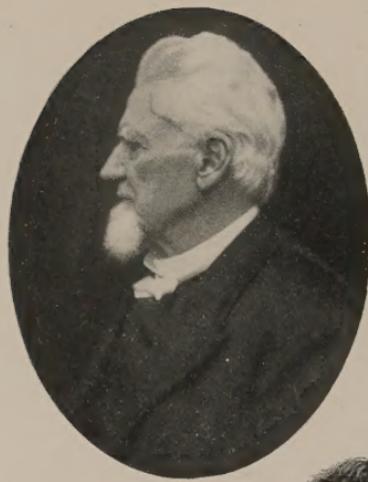


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DREW THEOLOGICAL SEMINARY

1867-1917

A REVIEW OF THE FIRST HALF CENTURY

Edited by
EZRA SQUIER TIPPLE
President and Professor of Practical Theology



THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

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THE THEORETICAL
SCIENCE
OF
MATERIAL
WORLD

BY
EZRA SQUIER TIPPLE

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IN MEMORY OF THE DEAD
IN PRAISE OF THE LIVING
AND FOR THE
GREATER GLORY OF GOD

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FOREWORD

THE history of Drew Theological Seminary may be thought to be much the same as that of other institutions of learning, but somehow to those of us who know it intimately, its traditions, the charm and spirit of the place, the men who have with fine devotion and contagious enthusiasm taught in its friendly halls, to those of us who have been the partakers of the beautiful hospitality of the gracious women in the numerous homes on the campus, who have fellowshiped with earnest-minded brethren from many States and many lands, and have established enduring friendships in the pledge of a common purpose and devotedness to one Master, even Jesus Christ, to us of the household, at least, its annals are inexpressibly dear.

In a notable address by Bishop Hurst, on the occasion of the dedication of Hoyt-Bowne Hall in October, 1894, entitled "The Romance of Drew," the opening paragraph was as follows:

The story of this Theological Seminary, nestled for a quarter of a century amid these ancestral oaks, is one of the most charming romances in the annals of theological education. The search of Jason over wild and uncertain seas in quest of the Golden Fleece is a

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delightful Greek myth, but by far not so fascinating as, in the higher world of spiritual romance, has been the pilgrimage of young men to this place of sacred learning. They have come expecting much, and, if wise and zealous, have always gone away with a richer prize, of purer gold, than ever entered the mind of the restless Jason.

And then he added these simple but significant words: "Some eventful days and nights have rolled over these consecrated acres."

And this is even more true now when fifty years have passed away. What years they have been! wonderful years! fruitful years! The purpose of this volume is to bring to remembrance some of these eventful days, to review the changes and the progress of the golden years, to see walking once more beneath our matchless oaks and beeches dear familiar forms, and to hear again as from the mount of God the deathless voices of those we have loved long since and lost awhile; to make thankful mention of the men and women who dreamed and prayed, who gave and toiled, and out of whose faith and courage, zeal and sacrifice this honorable institution of learning was evolved; to make record of the unflagging devotion and generosity of many benefactors and friends, who through their gifts and their personal interest have builded themselves into hundreds of lives, and to remind ourselves and others that

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We spring from men whose hearts and lives are pure;
Their aim was steadfast, as their purpose sure.

In the preparation of this semicentennial volume the Editor has had the invaluable assistance of some of his honored colleagues, whose co-operation he gratefully acknowledges, and to whom, both for himself and for all who read their contributions, he would express appreciative thanks. Dr. John Alfred Faulkner has written the chapter on "The Early Years"; Rev. Hallford E. Luccock, "The Mansion and the Forest"; Dr. Wallace MacMullen, "A Legacy of Inspiration"; Dr. Charles F. Sitterly, "Traditions and Memories"; Professor Robert W. Rogers, "The Making of Books"; Rev. Edwin Lewis, "Fellowship in Service"; and Dr. Edmund D. Soper, "In All the World."

CHAPTER I

ROMANCE OF THE FOUNDING

IN 1866 the Centennial of American Methodism very properly was observed by the denomination. The little one had become a thousand, and the small one a great nation. The wilderness had blossomed, the waste places had been redeemed. The story of this remarkable development in the United States in a hundred years is one of the marvels of Christianity. It may be doubted if the denomination realized through the years to what strength it was coming. The leaders were too busy with their God-given tasks to spend time measuring the progress of the church. It was not until a century had passed that the church really found itself. Dr. George R. Crooks, a name forever associated with Drew Seminary and held in loving remembrance by all Drew men, declared "that the centenary of American Methodism first created in our church the clear consciousness that it was the foremost ecclesiastical body of the country," and that along with this consciousness there came the conviction that we owed much more to the country than we had ever accomplished for its intellectual

DREW THEOLOGICAL SEMINARY

and social elevation. Then came the determination to pay the debt as best we could. Drew Theological Seminary was one of the fruits of this worthy purpose. It was not established, however, without opposition. There was not unanimity of opinion either as to the necessity or the value of theological education. Methodism had been established in America by men who with few exceptions were self-trained men. The greatest leader of them all, Francis Asbury, and who more than any other man fixed the standards of the ministry, was not a college-trained man, though he was far from being an uneducated or unlearned preacher. He and the other itinerant preachers were thrown into conflict with the theological trained men of their day, and came off victors. "From the habit of opposing educated men, many came to oppose education itself." The outstanding examples of self-education were held up for imitation, and very naturally sufficed for the most ambitious young men. With the splendid success of the fathers written large on the pages of denominational history, what need had their sons of the training of the schools? Moreover, "the schools had fought the Methodist ministry so long that these same ministers had no little dread of the schools, even when founded and fashioned by themselves." But after a time there came to be outstanding

ROMANCE OF THE FOUNDING

leaders, like Wilbur Fisk and John Emory and John P. Durbin, who braved hostile influence and wore down opposition, and with clear vision and absolute purpose entered upon what has been termed the second, or educational, era of the development of American Methodism. Schools were opened, colleges founded, but the day of theological education had not even yet dawned. Dr. Durbin was one of the earliest advocates of thorough theological culture. There were others, but their numbers were not legion.

In any enumeration of the steps leading up to the founding of Drew Seminary there is one name which must be given prominence. Dr. James Strong, a distinguished layman and scholar, and later a greatly honored professor in the Seminary, was for many years a persistent advocate of the establishment of a theological school in the vicinity of New York City. In The Christian Advocate of December 22, 1853, there appeared a long and vigorous article from his facile and ever-active pen urging immediate action, looking to the founding of such a school "to be located in the vicinity of New York, our great commercial metropolis," having "a separate and full course of theological instruction, with a competent faculty, and organized on a scale corresponding with those of other denominations." "It is not enough," he contended,

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“that we have colleges as a denomination; we must also have theological seminaries, and that for the same reason. Indeed, it is even more important, for it immediately affects our religious interests and prospects.” He held this to be the most pressing of the needs of the denomination, essential to the growth and permanence of the denomination, even “downright necessary in simple self-preservation.” Graduates of our colleges he found were going to theological schools of other denominations. At that time there was little else that they could do. This he drives home with skill and force. “We have shown why our young preachers need such additional preparation, and it is proof of good sense in them to seek it. We may point them to Concord or elsewhere within our own denomination to attain it; but they feel even these institutions to be inadequate; they will have to compete with ministers of other denominations, who have been trained in thorough theological seminaries, and nothing short of a similar training will suffice for themselves. The plain practical question, therefore, is, Shall we compel them to seek this training in seminaries established and controlled by other churches, or will we furnish it ourselves? This is the real issue, and we must meet it.”

He thought the expense of such a project need not be large: “Ten or fifteen thousand dollars

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would purchase a sufficient quantity of land, and erect buildings upon it that would answer present purposes." In his judgment three or four professors would be enough to begin with, and he himself had "heard two preachers of distinguished position and literary qualifications (D.D.'s both of them) volunteer their services gratis, till the institution should be established," and he knew "of another, a layman, who would be willing to give his aid in the biblical department on the same terms." This last was undoubtedly himself. So sanguine was he that his proposition was immediately feasible, that he suggested a meeting of laymen and ministers "at the Book Concern in Mulberry Street, at an early day, to discuss the subject and take measures for its realization," but fourteen years were to elapse before he saw the fruition of his hopes.

The article by Dr. Strong provoked both criticism and opposition. The Editor of The Christian Advocate had to explain many times why he had admitted the contribution to the columns of his paper, and justified it by the published statement that he himself was opposed to theological education for our ministers. Almost immediately there appeared in the Advocate another article in reply to Dr. Strong's proposition, headed "Central Salvation Seminary," in which the writer with effective sarcasm, as he

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thought, suggested that in the proposed "Salvation Seminary" there should be one professor at least with the title "P.P.R.," that is, "Professor of Plenty of Religion." But none of these things moved that doughty champion of a theologically trained ministry. In season and out he directed the attention of the church and of individuals to its supreme importance. Recently there has come into possession of the Seminary, through the kindness of the Rev. Dr. Merrick E. Ketchem, '81, a letter written by Dr. Strong under date of January 6, 1865, and addressed to the Rev. J. F. Chalfant, a member of the Centenary Committee. It not only shows his continued concern for the better education of the ministry, but his confidence in the response to an appeal for this purpose. Note, too, the sweep of the vision of this prophetic soul, as indicated in the closing sentences:

I feel a lively interest in the object of the Centenary Committee of which you are a member. I trust you will not deem it impertinent if I make a suggestion respecting the direction in which the funds proposed to be raised might be judiciously appropriated. I do so of course on my own private judgment. You will doubtless find persons ready enough to suggest each his own favorite project. You will be able to judge whether my recommendation is worthy your special regard.

It has long appeared to me, and the sentiment is a common one in our papers as well as among brethren

Flushing, L.I.
Jan 6, 1865.
Rev. J. F. Dalfour
Dear Brother —

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FACSIMILE LETTER OF DR. JAMES STRONG

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and other contributions
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be secured for the purpose.
Such an institution might
include a department for
the instruction of Sunday
School superintendents, and
another for the qualification
of missionary laborers.
Please consider and urge the
proposal. Yours very truly
James F. Tracy.

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of the widest opportunity of observation, that the most serious deficiency in the public institutions of our church is in our *educational* interests, especially the provision made for the education of our ministry. If the establishment of an institution for the last-named object were proposed by the committee as the object of contribution, I believe it would elicit more enthusiasm and larger liberality than any other. There are wealthy laymen in this region who have been contemplating some such enterprise, and their contributions to the amount of half a million, I presume, could be secured for the purpose. Such an institution might include a department for the instruction of Sunday school superintendents, and another for the qualification of missionary laborers. Please consider and urge the proposal.

The General Conference of 1864 prepared a comprehensive scheme for the celebration of the centenary of American Methodism two years later and named a large committee of ministers and laymen to carry out its directions. This committee met in Cleveland, Ohio, in February, 1865, and after drawing up a schedule of objects for which the gifts of the church should be asked, appointed a Central Committee of six to organize the work of benevolence and to enlist the people in its support. The members of this committee were Dr. John McClintock, Dr. Daniel Curry, Dr. George R. Crooks, and Messrs. James Bishop, Oliver Hoyt, and C. C. North. It is gratifying to record in passing that every member of this strong committee later, when

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Drew Seminary had been established, was officially connected with it, either as trustee or teacher. This committee gave two years of unremitting attention to the large task intrusted to them, and, as one of them records, had the satisfaction of seeing their labors crowned with success beyond their most sanguine hopes. Dr. McClintock was never more efficient, his biographer thinks, than during the period of his connection with the Central Committee. He regards the address which Dr. McClintock gave at the great meeting held in St. Paul's Church, New York City, January 25, 1866, in behalf of education "one of the most powerful that he ever delivered." Daniel Drew was a member and officer of that church, and was doubtless present at that service. That he was already favorably disposed toward the centenary movement and had determined to make a thank offering to theological education is more than likely. Anyhow an announcement of his purpose was made shortly after, awakening widespread interest and much enthusiasm.

Daniel Drew at the time this large gift was made was nearly threescore years and ten, having been born at Carmel, New York, July 29, 1797. His personal appearance was not particularly striking. He was about five feet ten inches in height, slender, lithe, and agile; some-

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what stoop-shouldered in later years; head well-shaped; eyes, clear and keen; his features strongly marked; his general expression mild, but firm. Many stories, some apocryphal, others not, are told of him, of his oddities of speech, of his relations with men. Dr. George R. Crooks, who knew him well, and whose judgment of men could not safely be questioned, gave in the historical address which he delivered on the twenty-fifth anniversary of the Seminary his impressions of this, as he called him, "remarkable man":

To me he was one of the pleasantest figures in the New York Methodism of that period; reticent, no doubt, but loyal to his church, and sensible of his obligations to Methodism for building him up in the traits that had led to his prosperity. In all he did for this Seminary I never saw the slightest trace of vainglory. As far as I could interpret his feeling it seemed to be this: he owed a debt to the church, and he wished to pay it, if possible, in full. He loved the church because it had loved him when he was poor and unknown. He delighted to think of the way by which he had been led on in his earlier years. Standing once with me in a pasture field of his country home, and pointing to a very humble out-building, he said to me: "I once boarded in that house for a dollar a week, and found it hard to raise the money." Modest, kindly, and sensible, he was fully aware, while he was laying these foundations, that the men in counsel with him knew far more than he of the needs of such an institution. He never for one moment assumed the manner of a dictator. For my part I am glad that this school bears his name. And there are others, too, who are glad!

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The New York Evening Mail in a sketch of his career in 1867 said of him:

In his various enterprises we rank him among the benefactors of our land, not only in his munificent gifts, but a public benefactor in a far higher and nobler sense—an example of industry, energy, and business talents of the highest, and to crown the whole, of active piety.

The New York Herald about the same time began an article headed "Daniel Drew" with this striking paragraph:

Up the precipitous and perilous pathway to fortune; up through long and painful years of poverty; up early and up late, with strong and manly heart fighting a prolonged, earnest battle with privation and want; up through a severely trying ordeal of early struggles, Daniel Drew has pushed his way to his present position—a position bringing with it an accumulation of wealth rarely attained by any man in a lifetime, and a universality of respect and fullness of honors and extended area of influence still less rarely given to any one man to enjoy while living. He has pushed his way on with a boldness of purpose and brilliancy of success challenging universal wonder and admiration—wonder for the stupendous fortune he has acquired, and admiration for the genius and power that have enabled him, alone and single-handed, to achieve such splendid victory over the strongly combative elements of perverse fate. His was the quick eye, the cool head, the prompt hand, and indomitable perseverance that bring success.

There have been many inquiries in recent years as to how Mr. Drew became interested in theological education. It is a far cry from the farm

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in Putnam County, New York, where he was trained to industry and frugality, but where his further education did not go beyond the rudiments of knowledge gathered at the winter country school, to a theological seminary, magnificently located and completely equipped, the establishment of which may well be regarded as the most significant fact of the centennial of American Methodism. Dr. Crooks says that in coming to the determination to found a theological school Mr. Drew had had without doubt "private counsel." Bishop Janes had probably discussed the matter with him. Dr. McClintock had twice been his pastor, and Dr. McClintock's active interest in behalf of theological culture was well known; Charles C. North, one of the outstanding laymen of New York Methodism, was deeply interested in the adequate training of the ministry, and was an intimate friend of the great financier. Dr. Faulkner informs me that the Rev. John Parker, a member of the New York East Conference, some years before his death told him that it was he who suggested the project to Mr. Drew.¹ Dr. Buttz, my honored

¹ Since writing this I have been shown a letter from Dr. Parker to Dr. Henry A. Buttz, dated May 26, 1905, in which he states that in 1857, when he was Mr. Drew's pastor at Carmel, New York, "Brother Drew came to my door, called me out, to ride with him. Then occurred the conversation, which as I believe, was the beginning in his mind of the purpose to establish your school. He told me then: 'Tomorrow I shall be sixty years of age, shall go down to the city and close up my business. Now then what shall I do with my

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father in the Gospel, associate and friend, has recently, however, placed in my hands a written statement made verbally to him at his request by Bishop Foster concerning the founding of Drew Seminary, and written down by him at the time. This important and illuminating statement is in part as follows:

In 1850 and 1851 I was pastor of Mulberry Street Church, New York, and if I do say it, I was greatly loved and cherished by Mr. Drew as his pastor, and he constantly gave me proofs of his affection. Some years later he was very ill and it was thought he would die. I sat with him several nights, watching by his bedside; and as he began to have signs of recovery I talked with him about his fortune, and on that sickbed he told me that he would found an institution for the education and training of preachers. There he made that sacred vow, and he never forgot it. Soon after I went to Northwestern University (1857-59), and when I returned Dr. McClintock was occupying my former pastorate. On my return to New York, Troy University, which had been founded in 1855 and to which Dr. McClintock had been elected president (he had not, however, entered upon his duties, but was still pastor of St. Paul's Church, the successor of Mulberry Street), was in deep distress and about to be sold for debt. At Dr. McClintock's solicitation, I went with him to see Mr. Drew and interest him in the purchase. Sitting in the

money?" I answered, 'Do something that will live when you are dead. Establish a Drew Theological Seminary; buy ten acres of land somewhere between Yonkers and New York City; on this build your school and endow it with half a million.' Mr. Drew was delighted with my plan, told it to Drs. McClintock and Foster, who both afterwards became his New York St. Paul's Pastor." (Dr. McClintock was pastor of St. Paul's at that time, 1857; Dr. Foster had already been his pastor, 1851.)

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parlor of Mr. Drew's home this theological institution was projected. At that interview Mr. Drew renewed his declaration that he would found a theological school either at Troy or somewhere else. We visited Mr. Drew several times, and he asked me to accept the presidency of the proposed school—Dr. McClintock being about to go to Paris to take charge of the American Chapel. I replied, "No, Dr. McClintock is my senior and better known"; and I nominated him for the presidency of the school. I myself had at that time a great fondness for systematic theology and I was immodest enough to say, "Make me Professor in Systematic Theology." Together we named the other members of the faculty: Dr. Strong, Dr. Nadal, and Dr. Crooks.

This account covers a considerable period of time, at least sixteen years, which fact should be kept in mind in forming an opinion of its value as a document.

Dr. McClintock's first pastorate at St. Paul's Church was in 1857-60. He was pastor of the American Chapel in Paris 1860-64, and while in Europe did more for the Northern cause than any man except Henry Ward Beecher. He returned to New York in 1864 and again became pastor of St. Paul's Church. The discussion concerning the faculty of the new seminary could not have taken place until the opening of the school was imminent. It is of interest to note that Dr. Foster was elected professor of systematic theology July 24, 1868, and at the same meeting Dr. Strong was chosen professor of

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exegetical theology. Dr. Nadal was elected professor of historical theology May 3, 1867, and was succeeded by Dr. Crooks in 1881.

The enterprise having been determined upon, the next step was to find the proper location for such a school. Mr. Drew's preference was Carmel, New York, the place of his birth, and his summer home. He seems to have had no other thought when he announced his gift and for some months thereafter, for the Charter which he sought from the Legislature of the State of New York, and which was voted April 16, 1866, reads, Section 2: "The objects and purposes of the said Corporation are hereby declared to be the establishment, maintenance, and support, within the County of Putnam and State of New York, of a Theological Seminary, and theological instruction and education therein, in promotion of the doctrine, tenets, and discipline of the Methodist Episcopal Church, under the direction and supervision of the General Conference of the Methodist Episcopal Church in the United States."

The corporators, besides Mr. Drew, were Enoch L. Fancher, Benjamin F. Manierre, Thomas Schuyler, Francis H. Root, Daniel L. Ross, Daniel D. Chamberlain, John H. Ockershausen, Edmund S. Janes, Charles B. Sing, Morris D'C. Crawford, Archibald C. Foss,

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Daniel Curry, William Wells, Leonard M. Vincent, and William H. Ferris; all of whom, with the exception of Thomas Schuyler, Esq., of Albany, who had died, Enoch L. Fancher, Francis H. Root, and Daniel L. Ross, were present at the first meeting of the corporators and trustees called by Mr. Drew in a letter dated March, 1867, "for the purpose of organization of said corporators and for the transaction of such other business as may properly come before them." They gathered in his house, No. 41 Union Place, located at the northeast corner of Broadway and Seventeenth Street, where the early meetings of the trustees were all held. It was a momentous hour for the Methodist Episcopal Church and for theological education when these able, devoted servants of the church came together, Wednesday, March 13, 1867, at ten o'clock in the morning. Bishop Janes was called to the chair, and as the minutes of the board of trustees record, "the proceedings of organization were commenced by the Bishop reading as portion of the Holy Scripture, the Eighth Chapter of Proverbs, and Prayer and Invocation to Almighty God, offered by Rev. John McClintock, D.D.," after which the corporators organized by electing Daniel Drew president, Bishop Edmund S. Janes vice president, Enoch L. Fancher secretary, and Daniel D. Chamberlain treasurer. The

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first meeting of the trustees followed immediately, the names of the first board of trustees being the same as the corporators with the addition of William H. Drew, a son of the founder, elected in place of Thomas Schuyler, deceased.

The first action following the determination by lot of the classification and terms of office of the members of the first board of trustees was the election of the president of the faculty. Dr. John McClintock, upon the nomination of Daniel Drew, was unanimously chosen; and having been notified of his election as president pledged himself to enter immediately upon the discharge of the duties of the office, and in the fear of God to give his best efforts in promotion of the interests of the institution commended to his care. Later in the day, at an adjourned session held in the evening, the time of opening the school was considered, and, on motion, of Dr. McClintock it was "*Resolved*, That the School of the Theological Seminary be put in practical operation during next autumn." Other items of business transacted at this historic meeting of the trustees were the appointment of committees (1) On Buildings, "to act with Mr. Drew"; (2) "To confer with Mr. Drew and to correspond with proper persons on the subject of professors for the Seminary"; and (3) On a course of studies and calendar of terms; and that "the Board of



DANIEL DREW

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Trustees constitute a Faculty to consist of four professorships."

Before the next meeting of the trustees, May 3, something had happened, some objections against Carmel had been urged, or at least the desirability of some other location suggested, for at this meeting a communication from Morris Spring, Esq., was read extending an invitation to the board of trustees to visit "Eaglewood" at Perth Amboy, New Jersey, and the invitation was accepted. At a subsequent meeting, May 21, "the matter of proposed change of location of the Seminary was then taken up and discussed, nearly all the trustees present (there were fourteen present) participating." Mr. Drew reported that he thought the matter of the proposed change of the location of the Seminary to Perth Amboy, New Jersey, had been nearly accomplished. An offer had been made to Morris Spring for the property owned by him, known as the Eaglewood Military Academy, and negotiations were pending for its purchase, with indications of a favorable result, but that no definite action as yet had been taken.

Immediately following this statement Dr. Daniel Curry moved that Bishop Janes, Dr. McClintock and Messrs. Manierre, Ockershausen, and Ross be appointed an Advisory Committee to consult and advise with Mr. Drew

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upon all matters that may be deemed necessary between that and the next meeting of the board. Before the next meeting the property at Madison, New Jersey, had been purchased, and it must have been with the approval of the Advisory Committee. The shift from "Eaglewood" at Perth Amboy to Madison must have been a swift one, for barely a month had elapsed before The Christian Advocate announced² "that the site of the Drew Theological Seminary is finally settled by the purchase of the magnificent estate called 'The Forest' at Madison, N. J., late the residence of W. Gibbons, Esq. The property includes two hundred and twenty-five acres, of which about eighty acres are in the forest, constituting a noble park. The buildings are large, elegant, and commodious, and will readily be adapted to all the purposes of the institution. The necessary changes will be begun at once, so that the Seminary may be opened in the Autumn. . . . In making choice of the property in Madison instead of that referred to in a recent number of the Advocate, Mr. Drew has been prompted by considerations having respect to the best interests of the institution. The trustees and others who have seen the location, buildings, etc., strongly commend the selection which has thus been finally determined by the founder."

² June 27, 1867.

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It was a fortunate hour when "The Forest" was purchased; Dr. Crooks called it "a good Providence." It was indeed. The location is ideal, the Seminary campus is superb. It compares favorably with the campus of any educational institution of the denomination. The Rev. Dinsdale T. Young, the well-known Wesleyan minister, said that he had seen nothing finer in America or Europe. Madison is only twenty-four miles, an hour, from New York, on the slopes of the Orange Mountains, where one can look out upon long stretches of fair landscapes, on to the far northern hills, and west to the edge of sunset; near enough to the metropolis to see the glare of its lights on the evening sky, and yet far enough away from the blazing signs of its thoroughfares to permit one to look at the shining stars; near enough to enjoy its royal opportunities for investigation and culture, far enough removed not to be mastered by its thousand baneful influences; near enough to hear the wail of misery and the cry of the oppressed, to see the degradation of poverty and the appalling menace of evil, and to feel the city's manifold manifestations of life and power, and just beyond the gripping reach of its clangor and confusion, its turbulence and haste, its foment and depression; near enough to share in the labors of God's people for the relief of suffering and the cure of sin,

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and far enough away to enable one to pray in quietness and meditate in peace. Situated as Drew Seminary is, it has, as all its sons know, the advantages of both city and country, with opportunities for the study of the distinct problems, alike important, of urban, suburban, and country life, and of gaining experience in these several fields.

Drew Theological Seminary having been located at Madison, New Jersey, a new charter was sought, and was granted by the Legislature of the State of New Jersey February 12, 1868. The bill of sale by which Mr. Drew conveyed to Drew Theological Seminary "All the Furniture, Pictures, Books, Maps, Book Cases, Apparatus, and other articles of personal property, now being in the Buildings, or on the premises at Madison etc.," bears the date of April 27, 1868, and the deed signed by D. Drew and Roxanna Drew, conveying to the trustees the property, now known as the Forest, is dated July 23, 1868, and was recorded four days later. Drew Theological Seminary had been founded, incorporated, and given a home.

CHAPTER II

THE EARLY YEARS

IT was a beautiful day in November (Wednesday the 6th), 1867, when the formal opening of our Seminary took place, well called by Dr. Curry, the editor of *The Christian Advocate*, "one of the great days of Methodist history."¹ There were present all our bishops, two hundred ministers representing twenty-four Conferences, all our Book Agents, all our missionary secretaries except Trimble, President Allen of Girard College, a local preacher and a well-known writer; Professor Wells of Union College, for many years one of our trustees, and who, his widow told me, loved this Seminary as he did no other institution except his own college; Dr. Stephen M. Vail, from 1849 to 1868 professor of Hebrew in the Biblical Institute at Concord, New Hampshire (transferred to Boston in 1867); and, of the editors, Curry of the *Advocate*, Crooks (later professor here) of *The Methodist*, Lore of the *Northern*, House of the *Western*, Eddy of the *Northwestern*, and Wallace of the *Home Journal* (Philadelphia), and several editors of the secular newspapers, these last tak-

¹ *The Christian Advocate*, New York, November 14, 1867, p. 1.

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ing much more interest in religion then than now. The Presbyterians kindly loaned their church for the morning services (the Methodists having a poor church on a rich and ideal site in the very center of the town, where Weber's store is now). The senior bishop, Morris, presided, assisted by Dr. McClintock, the president of the Seminary. The celebrated Philip Phillips conducted the singing, the Presbyterian pastor, the Rev. Mr. Mandell, offered prayer, and George S. Hare read the Scripture.

Bishop Simpson delivered the first address. It was largely historical, vindicating the new venture by an appeal to the past. I must quote the last two paragraphs:

I may not look into the future very far, and yet I cannot but ask, If this be the outgrowth of a hundred years, what responsibilities await us for the next one hundred years? We have new enemies to encounter, new opposition to meet. Infidels are writing the biography of Christ, the lives of the apostles, and the history of the early Christian Church, and forming churches all over the land. [He referred to the new critical school of biblical science of which Theodore Parker was a specimen.] Our ministers must be prepared to meet these advocates of error.

I rejoice in the advantages afforded by the location and surroundings of this institution, so favorable to esthetic improvement, to the cultivation of the beautiful, which will be given our young men coming from the farm, from the workshop, and from the departments of labor. They will here meet with those forms of cul-

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ture which will refine and purify and elevate them. And yet may the day never come when any of our educated young men shall not be prepared for hard labor, when they shall not be willing to stoop down to the lowest of the low. Who was it that penetrated collieries, that formed schools for them? Who but the young men who went out from Oxford with the highest literary honors and culture? And so far from getting up toward God making a man unwilling to stoop down to depths of wretchedness, the nearer he rises to the Lord Jesus Christ the more willingly will he stoop to lay his arms under humanity and raise them up to the blessed Saviour. Sir, I congratulate you all upon the opening of this institution, and may the blessing of God ever rest upon the enterprise.

The next speaker was the celebrated missionary secretary Durbin. He referred to the last editorial he wrote for *The Christian Advocate*, July 18, 1834, "An Educated Ministry Among Us." It started out with the question whether "some steps ought not to be taken to provide a suitable education for our junior preachers before they enter into the work of the ministry." It was met with hostility. "There is in the house now a lay brother who, when this subject was mentioned, said, 'I well remember the hot peppering you got for that article.' Theoretically the leading men of Methodism in Europe and this country have been favorable to an educated ministry, but the mass of the ministry and people have been opposed to it for reasons that they

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thought good, and which I think good." Durbin said that the last few years had seen a change in the sentiment of the church, which now generally favored theological seminaries. He shared this view himself provided no one was admitted to such a school except he is divinely called and that call indorsed by the church. Other schools admit those of moral and religious character, but Methodists should admit only those who are consciously called of God and then of the church. If we do not hold to this, our schools will be of no use. Another thing we should guard is to make the instruction mainly practical and not mainly scientific. "If in this school it shall come to pass that a young man shall be recognized for his scholastic and classical learning rather than for the divine power attending his ministry, then if my friend and our brother (Mr. Drew) who has laid the foundation of this school, should come down to this earth from that happier world, to which I suppose we shall all go before such a thing shall occur, he would be filled with disappointment, and would regret that he had ever founded the institution." Another principle is that no student here should put up against an immediate call to go into the field the claim that he must finish his training here. "Do young men in theological schools increase in piety? I do not mean in steadiness and morality only, but in

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power and unction. There is the danger. I have confidence in the faculty of the school as now constituted, and trust that under their teaching and example the young men of this institution will grow in grace and increase in the knowledge and love of God. This training ought to impart a moral and intellectual power which cannot be obtained in any other way."

After referring to the growth of the church Dr. Daniel Curry said: "Concerning our doctrines there are those which are essentially Methodist, and which ought never to be lost sight of, and may God curse every theological seminary that departs from the fundamental doctrines of Methodism, among which may be named: first, the doctrines of the Reformation, justification by faith and an open Bible—we cannot give them up; secondly, the doctrine of the Remonstrants, human responsibility cooperating with divine grace; and, thirdly, the doctrine of the Wesleys and of Fletcher, a deep, thorough, heart-subduing religious experience. These we demand that our professors shall inculcate." Nor can we be Methodists without the itinerancy. Coke and Asbury brought with them English ideas [as to education, and, I might add, as to autocratic ecclesiastical government] not adapted to America. America did not ask so much for schools as for the plain doctrine of Christ. It required

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a generation to bring up the church to its present high state of culture. And the same spirit that required them to forego institutions of learning requires us now to establish them. The church has awaited its occasion, and now in the fullness of time God has given us at once the means and purpose to serve his cause in the way indicated by his Providence.

One of the best speeches of the occasion was by C. C. North, Esq., father of the Rev. Dr. Frank Mason North, Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, and, like his father, a trustee of the Seminary, and of Ernest Dressel North, Esq., of New York and Summit. He said that experience had rectified many misconceptions of earlier years. One of these was that practical education of life, with common sense and a sanctified heart, was education enough for a Methodist minister. But he had found out that only he is fit for leadership who is far in advance of his people. Another was that high education is incompatible with religious fervor. But he had found out that the higher the attainments in knowledge the clearer and more delightful the impressions of divine truth. Still another was a prejudice against theological seminaries, in one case as a waste of precious time, in another, because students came out imita-

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tors of the professors, and in a third, because students lacked naturalness. But further observation had convinced him that those three reasons for prejudice had not been borne out by our American schools. "We do not send students to this school that they may become disciples of McClintock or Nadal." "How beautiful the vision of a young minister graduating from an institution like this, his heart enriched with new and precious religious experiences, his mind laden with stores gathered from the book of truth, his whole being radiant, like Moses, with light emanating from intercourse with God and his works, going forth with this equipment to lead the children of sin and sorrow into the paths of peace and salvation." "I trust, sir, that the crowning glory of our theological institutes will be thought and investigation. Limited only by our Wesleyan theology, let every student feel unshackled to pursue his line of inquiry, so that in graduating he will not be a machine run by somebody else, but an independent thinker, within the guard lines of Scripture doctrine."

After a lunch served at Mead Hall by Mr. Drew, and inspection of buildings, a platform was placed in the same Hall, or Mansion, and the afternoon exercises took place. After prayer by Dr. Carlton, Book Agent, our first president, McClintock, took the floor. He said that he and

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Dr. Crooks as members of the Central Committee of the Centenary movement (1766-1866) for Education called on Drew to see what he would be willing to give. With admirable promptness Drew instantly replied that he was willing to give \$250,000, for the endowment of a theological seminary at Carmel, Putnam County, New York. Later statements enlarged this to cover the grounds and buildings, with \$25,000 for the library, besides this permanent endowment of \$250,000.

Dr. McClintock said that the Mansion would be the main seminary building. The dining room would be the chapel, the room now used for prayer meetings and similar services; the large room on the right as you enter the front door would be a general lecture room, then used temporarily for the library. The room on the left and the rooms north upstairs would be lecture rooms for the professors, with a private library and office room for each professor attached. Upstairs on the south would be the reading room, society room, and missionary room, and on the west residence for the librarian. "All these accommodations will be found without any change in the arrangements of the rooms. Had the building been originally planned for the purpose it could hardly be more completely adapted to it. The library is placed in this build-

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ing until the erection of a library building proper, which is to be fireproof, and to stand midway between the main seminary building and the dormitories. This will be the depository of all the records of Methodism. We trust that it will be the historical center of Methodism. . . . We shall aim to make the library so complete in every branch of theological science that students and writers will find here better means and materials for their use than can be found elsewhere in the United States." He spoke of the other buildings familiar to us all, Asbury Hall with seventy-two rooms for students, and Embury Hall for the boarding club, kitchen, and rooms for commissary, etc. It is interesting that when the library was built in 1888 it was placed where McClintock had sketched it at this early time.

Dr. Joseph Cummings, president of Wesleyan University, made a fine speech on that ever-to-be-remembered afternoon. Speaking of ministerial education, he said: "If you are in peril from disease and need a physician, will you summon an unskilled man? If you go forth on the ocean will you embark on a ship whose captain has never walked a quarter-deck, and knows nothing of the rules of navigation?" If you say that men have succeeded without education, that is true, but they were no ordinary men. Before

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1860 it is estimated that there were in the history of the country 70,000 college graduates, over against 100,000,000 of the general population of that period. Yet these 70,000 have held twice as many positions of influence as all those 100,000,000. Of the 56 signers of the Declaration of Independence, 25 were thus educated, including four fifths of the most eminent. Of 151 United States Senators, 100 were graduates, including four fifths of the most eminent. Of 50 born in Connecticut, 40 had this qualification. Of 596 eminent ministers entered in Sprague's *Annals of the American Pulpit*, 536 were trained in colleges. He further said that a theological education made ministers humble rather than proud, that we did not reflect on the fathers in building schools of this kind, and that the increasing demands of our congregations can only be supplied by a thoroughly educated ministry. Fifty years have passed since that noble plea by President Cummings, and it is as pertinent to-day in our wide Zion as it was then.

The last speech reported was that of Bishop Janes, who frequently rode through here from his home in Basking Ridge, and had much to do in locating the school in Madison (in fact, his son lived in the house now occupied by Mr. Herbert K. Saxe opposite these grounds). He aptly compared Drew to West Point.

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Our government does not send men to West Point simply to prepare them to carry a musket; but expects every man to be an officer and enlist and lead forward others to the charge. And in the education of men here we do not expect those who go from this institution simply to stand in the rank and file of Immanuel's army, not to be mere gunners simply to load and fire, especially if they use a paper cannon. We expect every man to be competent to be a leader, and lead God's sacramental hosts onward and onward until all the cohorts of error are driven from the world, and the standard of Christ is triumphant over all lands. And I charge the founder of this institution and the trustees and faculty to see that this institution be the West Point of Methodism, and that the young men under their care are not only informed, but disciplined and drilled; ready for camp or field, ready for any service or suffering which the cause for which they are trained requires at their hands.

And I have one other remark to make here. If young men come to this institution having some dissimilarity of character, I want them to be allowed to retain their individuality. I sympathize with all my heart in the remarks made concerning æsthetic culture. But if a young man comes here with the lion in him do not begin to pare his nails, or trim his mane, or tone his voice, or tame his spirit; but let his claws grow, let his teeth lengthen, let his mane thicken, let his eye brighten, let his thunder deepen, let his spirit wax until by his roaring he sends terror to all the haunts of wickedness and dismay to all the dens of iniquity. There is just as much that is æsthetic in the lion as in the lapdog: we want some majesty, some sublimity, some grandeur, some glory as well as beauty.

I call upon the authorities of this institution, and most earnestly entreat them, to see that this place is

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our Jerusalem, where the young men who tarry here shall be endued with power from on high, and go forth in the name and strength of God to subdue this world to his authority.

I now invoke the benediction of God upon our beloved brother whose munificence has brought us together, and upon the faculty of this institution; and I pray that God may command his blessing upon those who from time to time enjoy its advantages, that being themselves blessed by it they may be made a blessing to mankind.

Other speeches were by President Allen, of Girard College, Hancock, and Boehm, but they were not reported. It was especially appropriate that the two latter should be represented. John Hancock was a surveyor and local preacher of Madison, the worthy son of the famous John Hancock (1776-1854), whose self-denying labors consecrated this whole country round to Christ.² He spoke for the locality, and hailed the young men of this brighter day to higher privileges. Henry Boehm entered our work in 1800, and was Asbury's traveling companion and assistant from 1808 to 1813. There was a big meeting celebrating his one hundredth birthday in Trinity Church, Jersey City, June 8, 1875. Boehm connected Drew directly with Asbury and that heroic period, and there was historic justice in his part in that great day of 1867, because our

² Hancock Cemetery (dedicated July, 1849) on the edge of the town on the north was his gift and bears his name.

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Seminary was both the logical and historical result of Asbury's work, aims, and ideals.³

I have dwelt thus at length on the opening exercises of the Seminary for two reasons. First, except in the newspapers of the time, they have never been recorded. No permanent memorial in any fullness exists. All those who took public part in them have passed on, as well as nearly all of those who were present, and those who were present who have happily survived, like our own gracious Dr. Buttz, our dear and able friend and brother Dr. Faulks and the eminent Dr. Buckley, as he came to be, still with us in vigorous age, have given us no published account. It is worth while to rescue from oblivion that famous meeting. Second, as a matter of fact it was one of the most important events in the history of our church in this country. It was a New Departure. It was a bold challenge to the past and to the future. Though this aspect was not openly spoken of at the time, there was an undertone of concern through the speeches. "We are free to confess," says Dr. Curry in his editorial, "that our hopefulness is subdued and chastened by the feeling that the untried is always uncertain." "The spirit of the meeting seemed to say that nothing inimical to the essen-

³ For admirable stenographic report of most of the proceedings by the Rev. S. M. Stiles see *The Christian Advocate*, November 14, 1867.

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tial character of the Methodism of the fathers would be for a moment tolerated, that while new adjustments would be made, the essentials of the system must not be meddled with."

What was the New Departure? It was the first time in the history of Methodism when a regular theological seminary as such was publicly proclaimed and adopted by our church, and adopted in a gathering uniquely representative. The whole band of bishops was present, and a host of the most eminent men in the church, owing to the fact that the next day the General Missionary Committee was to meet in New York. Previous to 1867, while similar schools had been opened, so great was the prejudice and pressure against theological seminaries that they could not or dared not be opened *as such*. As early as 1840 instruction in some branches was begun at the Newbury, Vermont, Academy, and in 1847 the Methodist General Biblical Institute was opened in the rooms of a church in Concord, New Hampshire. But its noble founders wisely avoided the name theological seminary, so familiar in the other churches in America, and it was not till 1867, when it was removed to Boston, that it took the name of Boston Theological Seminary (changed to Boston University School of Theology in 1871). When an elect lady of Chicago, Mrs. Eliza Garrett, founded the famous

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school in Evanston in 1865 (chartered 1857) it too was called and is still called Garrett Biblical Institute. I do not blame our fathers for not bearding the lion of prejudice in its den. That prejudice was not only deep-seated and widespread, but was in large part well-founded. Our fathers feared three things. First, that seminary trained men would lose their spiritual vitality, originality, and vision. They would become cold, critical, commonplace, with no deep love of souls and of the gospel. Observation of other churches and knowledge of history amply confirmed our fathers in this fear. When therefore this Seminary was founded the men who had it in charge tried to avoid this spiritual danger by love feasts, prayer and class meetings, by beginning the lectures and recitations with prayer, and other means. Second, it was feared that men thus technically educated would lose the power of ready, powerful, extemporaneous preaching which had been one of the chief means for the wonderful growth of Methodism, and that dry written sermons perhaps lifelessly read, of which they had specimens in other churches, would take the place of the former. This fear also had grounds. Our founders tried to obviate the danger by requiring the professors to be able to preach extemporaneously and the professors in the practical department to teach that method as

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the true and normal one. Third, it was feared that theological seminaries would become hotbeds of new or heretical views which would emasculate the evangelical faith, proclaiming of which in its purity and power was the second chief means of the unparalleled success of the Methodist movement. Here again our fathers were not deceived. Not going farther than our own land, they had seen the theological department of Harvard College Unitarianized by the election of Henry Ware in 1805, a process which once begun was not likely to grow weaker. They had seen the gradual modification of New England Calvinism in the successive professors in the Seminary built as a counter to Harvard, namely, Andover, and if they had lived to see the outbreak of the tremendous controversy which started with the attempt to elect the Rev. Dr. Newman Smyth as Abbot Professor of Christian Theology in 1882, they would have been still more confirmed in their fears. They had seen the Rev. Dr. Nathaniel W. Taylor after he became professor of Dogmatic Theology in New Haven in 1822 bring in such radical changes—as they were thought then—in New England divinity that they created intense excitement, and led to the formation of an opposing theological seminary at East Windsor, Connecticut, in 1833-34, removed to Hartford in 1865. In fact the chief

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function of the theologically educated men of New England (especially professors), seemed to be to bring in some new view, or to present Calvinism in some new or, as they thought, more rational light (comp. New School Divinity). Our fathers saw Finney modify that faith still more in Oberlin. If they had lived till the twentieth century they would have seen changes in the theology of the Baptist, Congregational, Episcopalian, and Presbyterian Churches brought about largely by theological professors at which they would have stood aghast—changes compared with which the above are the small dust of the balance. Their fear of doctrinal innovation by teachers of the closet, cut off from the rectifying influence of dealing with lost souls and the practical problems of the pastor, their mental reason unadjusted to the wider horizon of the world, excogitating their theories by a minute study of a paltry field like a spider's web from its own stomach—this fear was too well founded. In fact there were more reasons for it than they happily knew. And it was this fear which led them to go slowly in regard to theological seminaries, and to insert in the charter the requirement that the professors once a year should formally sign a promise that they would teach according to the doctrine and discipline of the Methodist Episcopal Church. Whether

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this requirement would keep their building true to the plumb, history might well have given them some anxious moments of meditation.

Who were the men chosen to handle this sacred trust and to stand before their classes, on that first school day, November 7, 1867? The first was the president, Dr. John McClintock. He was now fifty-three years of age, just in the prime of human life were it not for our handicap of inheritance, trouble, and overwork, etc. But alas! that splendid mind and rare spirit had less than three years to spend in his loved work. He was a small man, of well-knit, wiry frame, with a head as large as Webster's, with a body half his size. He had the brain power of half a dozen men, and turned from a professorship of mathematics to that of Greek and Latin with an easy mastery of both that was wonderful. He acquired knowledge with a rapidity that was uncanny, and he retained it with tenacious memory. For these reasons he worked with alarming speed. When pressed for copy he wrote an article of twenty-two printed pages for the Methodist Quarterly Review in a single day, and with his usual scientific fulness, precision, and accuracy, and this besides his regular duties as professor. His brain activity and multitudinous duties over-powered his small though tough body, and wore him out forty years before his time. He was

I hereby solemnly promise to obey & maintain the Constitution of the New Theological Seminary as a school of Theology in accordance with the doctrines & discipline of the Methodist Episcopal Church, and I will not touch anything inconsistent with or subversive of said doctrines & discipline, so long as I shall continue to hold office in this said Seminary.

May 19	John M. & Christopher
"	John N. Madal
"	W. S. Foster
"	James Strong
May 15-17	J. F. Herst.
"	Daniel P. Kidder
"	Henry A. Getty

SOME FAMOUS AUTOGRAPHS

(The pledge is in the handwriting of C. C. North)

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never in firm health after 1848. Born of Irish Protestant parents in Philadelphia in 1814, graduate of the University of Pennsylvania in 1835, professor of Mathematics in Dickinson College 1836-40, of Greek and Latin 1840-48, editor of the Methodist Quarterly Review 1848-56, pastor of St. Paul's Church, New York, then on Mulberry Street, 1857-60, pastor of the American Chapel, Paris, 1860-64 (when he was also corresponding editor of the Methodist, New York, 1860ff.), again pastor of St. Paul's 1864-65, chairman of Centenary Committee 1866-70, and president here 1867-70, where he died in the house built for him, now called the President's House, March 4, 1870. This is an outline of a life that should be filled up with the rich and interesting but all too brief Life by Dr. Crooks (Methodist Book Concern, 1876). For all-round perfection of parts McClintock was one of the most remarkable men in America. As an administrator and organizer, as a preacher, as a pastor, as a scholar (I mean in the technical, finished, and exacting sense), as a teacher, as a man, as a patriot, as a theologian, and as a Christian, he had few equals in the world of his time. To settle this Seminary in these formative years; to adjust the scholastic departments; to give direction and tone to the work so that it would be at once scientific and practical, Christian and yet literary, Methodist

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and yet liberal; to found this school and direct its first growth so that it would be loyal to God after the pattern of Wesley, loyal to truth after the pattern of Christ, loyal to the churches and to the actual demands of the age;—to do that there was no man living better than McClintock. While there was no detail of administration too small for his care, he at once began to lecture on subjects not provided for by elected professors. His lectures on Theological Encyclopædia and Methodology were edited by his pupil, John T. Short, and published by our Concern in 1873. Since 1853 he had been preparing materials for an Encyclopædia; the first volume came out the year he entered here, and all the time he was here he had been writing and revising articles. But he was never too busy to see a student, to hear a complaint, to adjust a difficulty, give the light of learning and to send out his sympathy and love wherever needed.

“Foster, is that you? I’m very sick, am I not?” he said to his colleague on that last night.

“Yes,” said Dr. Foster, “you are very sick, but we have hope you may recover yet.”

“No! no!” said the dying scholar. “But no matter what the event, it’s all right.” And pausing, as if meditating, “It’s all right, all right.”

My predecessor in this chair, Dr. Crooks, who was himself, in my judgment, one of the greatest

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men God ever gave to any church, and who did a work of incalculable importance, namely, that for lay delegation while editor of the Methodist, and that for a pure ministry and church after he came here, sums up McClintock's secret in words which every student and minister should take to heart. "Had Dr. McClintock been asked the secret of his success in life, he would have promptly answered, Work. One of his first college addresses was a panegyric upon labor. He believed in hard, earnest, downright toil, and relied solely upon it. He had great talents—talents such as are rarely given to men—but never deluded himself with the expectation that they could be made effective without untiring exertion. He built himself up laboriously—built wisely on solid foundations—and kept on building till the fabric stood before the eyes of men, conspicuous for splendor and beauty."⁴

As acting president there succeeded McClintock one who as professor of historical theology had stood by his side here since 1867, namely, **Bernard H. Nadal** (accent last syllable), two years his senior, a Marylander (Talbot County), of French Huguenot descent ("I never read a French book," says his noted son, E. S. Nadal, "but I feel that I belong to that country. My father had the strong French social characteris-

⁴ Life and Letters of the Rev. Dr. McClintock, p. 409.

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ties"),⁵ entered Baltimore Conference in 1835, served in Maryland (1835-40); Luray, St. Mary's, Bladensburg, Baltimore (City Station); in Virginia (1841-44); Lewisburg, Lexington; Baltimore, Columbia Street (1844-46); Carlisle, Pa., (1846-48); agent Baltimore Female College (1848-49); Baltimore, High Street (1849-51), and City Station (1851-53); professor of English Literature in what is now DePauw University, Greencastle, Ind., (1854-57); presiding elder Roanoke District (1857-58); Washington, Foundry Church (1858-60); Brooklyn, Sands Street (1860-62); New Haven, First Church (1862-64); Washington, Wesley Chapel (1864-66); Philadelphia, Trinity Church (1866-67); and Drew Theological Seminary (1867 until his death, June 20, 1870). He, too, was a hard worker and earnest student, and while at Carlisle not only carried on his work satisfactorily but studied and graduated at the college. Like Dr. McClintock, he was an able preacher, prepared his sermons with care, was a strong believer in the Union in the stormy times in which he lived, was a personal friend of Lincoln, was shaken by his death and preached a notable sermon on it, was a vigorous and polished writer ("in writing he was almost without a peer in the American Methodist Church," said Dr. Crooks in the Meth-

⁵ *A Virginian Village and Other Papers*, Macmillan, 1917, p. 3.

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odist), brought tact, enthusiasm, and scholarship to his two professorships, and served his day and his church with devotion and success. His articles in the *Methodist*, *Methodist Quarterly Review*, and *McClintock and Strong's Cyclopædia*⁶ are still worth reading. He loved nature, and some of his fine pieces are descriptive of her. Several of his sermons left in writing were published after his death by his colleague, Dr. Buttz, with an excellent memoir prefixed.⁷ Were it not for the preface in his successor Hurst's translation of Hagenbach's *History of the Church in the Eighteenth and Nineteenth Centuries*, Scribner, 1869, we should never know that Nadal was partly responsible for that book, translating from the German chapters (or lectures) i-vii, ix, part of x of Vol. I, and parts of xvi and xvii of Vol. II. He put enthusiasm and life into his lectures, as well as scholarship and elegant expression, which last came from his knowledge of Greek, Latin, and English authors. One of his pupils speaks of his personal qualities:

As an element of character in a theological professor never to be forgotten by a student, Dr. Nadal was kind, sympathetic, genial, and companionable. The way to his heart was short and always open. The

⁶ Only "Culdees" is attributed to him there. He is entered as contributor to third and fourth volumes also, but in list of articles at end his initials do not appear. His work is anonymous.

⁷ *New Life Dawning and Other Sermons*, Methodist Book Concern, 1873.

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student found him a father in counsel, and was always welcome to his home and study. Green among the memories of a lifetime will ever remain a four months' vacation spent with him in the beautiful Seminary grounds in daily intercourse. Even yet there lingers something of the personal magnetism which then and through other months of study and friendship fell like the dews of heaven upon me.⁸

Drew Theological Seminary has reason to be proud in every respect of her first professor of Church History, and to hold his memory in perpetual honor and affection.

Never can I forget (says his colleague, Dr. Foster, later bishop) how in the closer intimacies of common interest we went in and out together for the space of three years. Promenading the grove, visiting in the parlors of our homes, or sitting in the council chamber devising plans of usefulness, it was a union of unutterable friendship, springing from no common affinities and aims, that cemented us. There as prince, not in position only but in our hearts and judgments, sat Dr. McClintock as great a soul as ever was enshrined in flesh: on his right, holding the place of preemption, sat Nadal: on his left the scholarly and affable Strong, the friend and collaborer of years: and so in my heart and memory they must continue to sit together in consecrated unity. . . .

When the blow fell that laid McClintock low, it stunned us all, but it shivered Nadal, like as when lightning rends some great tree. Not for the sad funeral days but for the months following when we walked and talked his voice and nerves were tremulous, and many times he wept and sobbed as he spoke of our

⁸ Dr. S. M. Vernon, quoted by Buttz, Nadal, New Life Days, p. 36.

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loss. One of the most trusted friends of all his life had been suddenly taken from him. Dear Nadal! I loved him more tenderly because he loved McClintock so much. Our bereavement was unabated in its force when duty called me away for some months from our stricken group. The evening before I was to sail Nadal sat with me till a late hour, and early in the morning, with a part of his own family, joined mine to attend me to the steamer. He was nervous with foreboding as to my health, which was not good, and I am quite sure he even then feared for himself.

When the final signal was given he seized my hand, and with great emotion said, "Dear fellow, good-bye, and don't be leaving us over there in Europe," and rushing down the gangway stood waving his handkerchief until distance hid him from my view. I never saw him again. In ten brief days he had gone to join his dear friends in the realms of light.⁹

In this very semicentennial year of 1917 there comes out the delightful and instructive and interesting essays of Nadal's brilliant son, E. S. Nadal, *A Virginian Village and Other Papers*. In his Autobiographical Notes at the beginning he gives in passing some memories of his father. Some of these are worth quoting:

Like every other Frenchman, my father was a passionate politician. He was before the war an old line Whig, a devoted admirer of Clay and Webster, whose names he always spoke with the prefix "Mr." One of my early impressions is of his walking up and down the floor of his study weeping at the time of the death of Henry Clay (July 29, 1852). No statesman of that

⁹ *Ibid.*, pp. 8, 9.

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day was so loved as Clay. I daresay my father thought Webster the greater in intellect, but he had more affection for Clay. [The author then gives an interesting incident in the Senate witnessed by his father.] My father was never happier than when he could make Thanksgiving or some other event an occasion or an excuse for a political sermon. [The author had to pay eight dollars at Anderson's for one of his father's printed sermons, a "carefully thought out and vigorously uttered plan of Reconstruction."] Of the many things I have read about Lincoln, I don't think anything had quite such natural tenderness as the sermon he preached about him in Washington, the Sunday after Lincoln's death, which had taken place the previous Friday night. He had always been a great believer in him. [Remember Nadal was a Marylander.] He had had no personal acquaintance with him until the last year of the war, but from the time Lincoln became President, his name was never mentioned in our house but with the sincerest respect and with a degree of affection. . . . About a year before Lincoln's death my father became the clergyman of a church in Washington, and while there he got to know Lincoln well and became very fond of him. On the Sunday morning after his death I suppose there was scarcely a pulpit throughout the whole North in which the event was not at any rate spoken of. But my father had been his personal friend. The body of Lincoln was lying only a short distance from where my father was speaking. Some violence of feeling and language under the circumstances might have been expected from him, but this does not appear in the sermon. There are, indeed, such expressions as the following: That when he first heard the news, his feeling was "that he had rather the swift bullet of the battlefield had struck down his first-born,"—and there seems to be an involuntary cry of

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pain in this exclamation concerning the assassin: "I think of him only as some venomous insect that has stung the noble President to death." But the sermon is in the main in a quiet tone of deep and tender feeling, and is a sober consideration of the effect of Lincoln's death upon the task of restoration and pacification.

As we were two years at each church, my father's sermons were preached over again pretty often, and we of the family got to know these sermons well. I remember particularly one on the Transfiguration which was very popular. Christ took with him into the mountain Peter and James and John. "John was taken," said my father, "because he was the beloved disciple. Peter was selected because he was one of those vigorous characters who, whether for good or evil, are always to the fore in human affairs. But why should James have been selected? My father could think of but one reason, which was that he was John's brother. "And, my brethren," he would continue, "if there be nothing strained or fanciful in this suggestion, there is to my mind something infinitely touching in this recognition of a human tie by the incarnate God." He would then have something to say upon fraternal relationship, and he would mention a brother of his own between whom and himself there was a strong affection. His sermons were perhaps rather more personal than would suit the classical conventional idea of such compositions. In this connection he would quote the well-known lines of Goldsmith beginning, "Remote, unfriended," giving with special feeling the concluding couplet:

Still to my brother turns with ceaseless pain,

And drags at each remove a lengthening chain.

He had a kind of spirituality and simplicity that was Latin rather than Saxon. . . .¹⁰

¹⁰ E. S. Nadal, *A Virginian Village and Other Papers*, Macmillan, 1917, pp. 57.

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In 1854, when I was eleven years old, my father was appointed professor of English Literature in a college in Indiana [Indiana Asbury University at Greencastle founded in 1837, name changed to De Pauw in 1884]. He was extremely well suited for this work. He was not in the least like a modern instructor in English; he knew nothing of Anglo-Saxon or Italian; but he knew English literature, especially English poetry, very well, and he had a good knowledge of German and of German literature, and he was one of the few people who really love poetry. By means of his strong social qualities he was able to make his interest in literature contagious. He was on that account a very successful teacher. I have a notion that he had some claim to be considered a founder of what is known as the "Indiana School." He was extremely sympathetic; with plenty of discrimination and without being at all gullible or overimpressible, he was eager to perceive, and quick to respond to, indications of ability and intelligence in his students. Such a quality in an instructor is extremely delightful to a young fellow and very encouraging. It is one of the most important qualities a teacher can have. He should be the discoverer of the qualities of the young men under him, instead of being, as I believe he often is, occupied chiefly with his own surprising genius.¹¹

I should say that when the Seminary opened in 1867 there were no houses for the professors. McClintock lived in Mead Hall, so called from

¹¹ Nadal, *Lib. Cit.*, pp. 23, 24. For his sermon on infant baptism somewhere in the Valley of Virginia under interesting circumstances, see pp. 41, 42. Wesley Harper, of the firm of Harper and Brothers, a member of our Sands Street Church, Brooklyn, of which Nadal was pastor, said that he considered him "the perfect preacher" (p. 43). The body of Nadal rests in Laurel Hill Cemetery, Philadelphia.

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the maiden name of Mrs. Drew. From 1867 to 1870 the four large professors' houses were building, and Nadal, who lived in the town, was the first to occupy what is now the second house from the first entrance to the right, which—strange coincidence—has been occupied by all the professors of Church History, for even Hurst lived here for a short time before he exchanged with Kidder and removed to what is now known as the President's House. Recitations and lectures were held for two or three years in Embury Hall, and then in Mead Hall. In 1900 they began in the New Administration Building.

McClintock and Nadal were the only regular full professors at the opening of the school in November, 1867. But before that year was out two or three more men, pastors of neighboring churches and still residing on their charges, were teaching in chairs not yet filled. One of these was the Rev. Jonathan K. Burr, an able, thoughtful, and devout man, educated at Wesleyan University (B.A. '45) and Union Theological Seminary, who had been a member of the New Jersey (1848) and (by division) Newark (1858) Conferences, taught Hebrew here in the school year of 1867-68, and was abundantly able to teach both that and Greek, as evidenced by his fine commentary on Job (1879, in Whedon's series, 1881), and by his appointment to the New

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Testament Revision Company, whose sessions he faithfully attended. As an evidence of his beautiful character, I was told that when pastor here (1874-77) he was urged to protect himself from the blazing summer sun by an umbrella, but replied that that might be a stumbling-block to laboring men who have to toil under its heat. He kept up his work as pastor against advancing disease until 1879, and died in Trenton, April 24, 1882, aged nearly fifty-seven.

The New Testament Greek work was readily supplied for the present by the Hackettstown pastor, Jonathan T. Crane (B.A. Princeton '43, New Jersey Conference 1845, Newark 1858), one of the ablest men of the Conference, whose most famous book, *Holiness the Birthright of all God's Children* (1874), fluttered the dovecotes of his church by its fine putting in different light of a doctrine much more discussed then than now. He married the daughter of the eminent Rev. Dr. George Peck, and their brilliant son Stephen, born while Dr. Crane was presiding elder in Newark, made a sensation in the literary world in 1896 by his amazing war-novel, so lurid and realistically colorific, *The Red Badge of Courage* (new edition 1917). Dr. Crane too was not long-lived, dying at Port Jervis, New York, in 1880 before he was sixty-one.

But these were only *pro tempore* adjustments,

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though perfectly satisfactory ones, as any made by McClintock would be. Before that first year had passed, in the early spring and late winter of 1868, the young and popular pastor in Morristown, Henry A. Buttz (Princeton '58, who had also studied at New Brunswick Theological Seminary), was secured for the Greek Testament, later in the year was made adjunct professor of Greek and Hebrew, and in 1870 regular professor of New Testament Exegesis. He has had, therefore, the memorable honor of teaching the Greek Testament in a theological seminary for fifty years continuously, in every school year since and including the first. As he is still behind his desk, almost if not quite as hale, hearty, mentally and physically vigorous as ever, it does not become us to speak what is in our hearts, except to say that few scholars of the hundreds I have known by reputation or personally are more worthy of that profound respect and affection which is his spontaneous tribute from all his pupils.

A little later in that same year, 1868, the well-known layman and Hebraist of Flushing, Long Island, Dr. James Strong, who had been professor of Biblical Literature in the short-lived Troy University, who had published a Greek grammar in 1856 and a Hebrew one the next year, and who after the death of McClintock was probably

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the most variously accomplished man and scholar in our Zion, if not in the whole country (in all scholarship, especially philological, the Rev. Dr. Professor Joseph Addison Alexander, of Princeton, was the most wonderful man living in the world in his time at least out of Germany, perhaps including Germany), came here as regular professor of Old Testament exegesis. He occupied at first the little manse to the west of the Protestant Episcopal church, later removed and now lived in by Dr. Buttz, and superintended the house built for him, the first to the left as you come in by the east gate. [See the chapter by Dr. MacMullen.]

Some helpers at that early time should be mentioned, both still living, and both with splendid records since those far days. The librarian for 1868 to 1872, who also instructed those who desired in German, was the modern language expert James H. Worman, whose record can be read in Who's Who in America, 1916-17, p. 2747, and in Drew Record, 1906, pp. 14, 15. After the death of McClintock he worked up many of the historical articles in the Cyclopædia, for which his large knowledge qualified him, and his initials were the most familiar of any through several volumes. He later did excellent service as our consul abroad. I remember meeting him at the Fourth of July American dinner in Leipzig in

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1903, and he spoke with high appreciation of McClintock and his colleagues in those far-off days, and of the beautiful memories with which Drew had intertwined his life. Our well-known friend and author, the Rev. Charles R. Barnes (Troy Univ., N. Y. Univ. '63, D.D. same '90), assisted in preparatory studies 1869-72. The consecrated missionary in China, the beloved Stephen L. Baldwin, who was one of the early students of the Biblical Institute in Concord, taught here in 1870. The eminent missionary, John T. Gracey, did some historical instruction in the same year. The classical scholar, Henry C. Whiting (Union College '67, Drew '74, minister '73), who did his great work as professor of Latin in Dickinson College from 1879 to his death in 1901 (also German '79-'84), was a regular teacher of the classical languages here from 1871 to 1874, it being the evident intention at that time to supplement the education of non-college men by the ablest instruction that could be provided. I have before me now the beautifully gotten out edition (in the original) of Seneca's Moral Essays (1877) by our Whiting and Hurst, admirably annotated, with an interesting introduction of thirty-eight pages, and I would give a good deal to know just what part of that work is by Whiting and what by Hurst. Other instructors were J. N. Irvin, 1870-71; W.

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L. Hoagland, 1872; R. Wahl, 1872; M. Bailey (elocution), 1873-75; G. J. Brown, 1874; W. W. Martin, 1874-5; J. O. Wilson, 1876-7; and R. M. L. Cumnock (elocution), 1879-84.

The first regular professor of systematic theology was the then well-known Randolph S. Foster, who came in 1869 from the Washington Square Church, New York, with a wide reputation as an able preacher rather too profound for superficial hearers, and whose two books, *Objections to Calvinism* (1848), written when he was twenty-eight, and *Christian Purity* (1851), had gone through many editions and made his name familiar to every intelligent Methodist. He was an Ohioan (Williamsburg), had attended the old Augusta College in Kentucky 1835-37, which, founded in 1822 (suspended 1849, later re-opened), either educated many of the famous men of our church in the '30s and '40s or gave them an opportunity to teach (for example, Durbin, Ruter), and brought to his task a ripeness of thought and spiritual culture which invested his work here with a union of intellectual force and religious quickening which, if he had stayed long enough, would have made him one of the most influential teachers of his time. But a wonderful prayer he made at the General Conference in Brooklyn, 1872, concentrated such attention upon him that his other qualities led to his elec-

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tion as bishop at that Conference. In 1870-72 he was also president of our school, living still in the house just built when he came, the house at the center of the north boundary of the grounds near Madison Avenue. In the evening of his life he elaborated his theological message in a series of six volumes, *Studies in Theology* (1889-99), somewhat popular and discursive, but full of ripe thinking by an able and independent mind. Less important, but making much noise at the time, was his *Beyond the Grave* (1879), in which he denied the resurrection of the body as a temporary and now useless encumbrance, and which called out the book by the Rev. James E. Lake, *Bishop Foster's Heresy* (Bordentown, N. J., 1889). Lake had been one of his pupils, as he was of the class of '73 here.

The literary and scholarly ideals of the professors of Church History have been a notable feature in the history of Drew. All too early the chivalrous and friendly Nadal, one of the first to awaken the West to a love of literature, laid down his useful life at a little over fifty-eight. At that time there was teaching in our collegiate and theological school at Frankfurt-on-Main, founded by the munificence of John T. Martin, Esq., of Brooklyn, in 1866-67, an earnest worker and scholar of thirty-six years of age, who had the true instincts of a bookmaker and author.

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Like Nadal, John F. Hurst was a Marylander, graduated at Dickinson in 1854, taught at Heding Literary Institute at Ashland, Greene County, N. Y., 1854-56, studied in Germany 1856-57, entered Newark Conference 1858, served Irvington, Passaic (Fulton Street and Water Street), Staten Island (Trinity) 1858-66, professor in the Martin Institute in Germany 1866-71, and came here in 1871.

Things were pretty well broken up after McClintock's death. On April 2, 1870, less than a month after President McClintock's untimely death, Nadal wrote to Hurst:

My Dear Friend and Brother: Before this letter reaches you, you will have heard of the death of our dear friend, Dr. McClintock. Indeed you must know it while I write. We who are left in the faculty of Drew are concerned as to who shall be our colleague in Dr. McClintock's place, not as president, but as professor. I have proposed you to the other members of the faculty, and I think it quite probable they may agree with me; at least as probable as the contrary. Now, in confidence, how do you feel? What would you do if the place were offered you? Would you be willing to take the chair of Practical Theology [which was McClintock's chair, though he lectured on other themes also]?

My plan is to have Foster made President [this was done]. He has more influence with Mr. Drew than any other man in the church, and can secure further endowment as no one else could. Perhaps to accomplish certain ends it might be needful for me to take Foster's

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chair of Dogmatics, let him take the Practical, and give you my place [History]. If need were, would that suit you? Of course these things pledge nothing.¹²

But alas! two months or more after that Nadal's own chair was vacant. Hurst himself recommended his scholarly friend Dr. Charles W. Bennett, who had studied Christian archæology under Piper in Berlin. The trustees met in Jersey City, November 15, 1870, and elected Hurst, who had been well known as especially interested in church history since 1865, when the Scribners brought out his first and greatest book, *History of Rationalism*, in fact, the only important book in church history he ever wrote independently, in his own hand, and which still remains after fifty-two years one of the best books on the subject in any language.

Like Nadal, Hurst was an interesting teacher. When I was a student here he was away much hunting endowment, but I well remember that northeast room in Mead Hall, and Hurst in his long coat buttoned up standing behind his desk (like the German professors he always stood in lecturing and mostly while studying and writing too), giving largely from manuscript his putting of the subject, with many interesting digressions in related fields, like this: "Always read the notes of a book. Farrar's notes in his *Life of Christ*

¹² Osborn, John Fletcher Hurst: Biography, 1905, pp. 193-4.

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are more important than his text.” “Read Dean Stanley. He illuminates everything.” What his lectures were can be seen in substance from the first half of the first volume of the Hurst Church History. After the failure of Drew, and, of course, after Hurst’s election to the bishopric in 1880, all important literary work except as editor and promoter was impossible. But that he accomplished so much through others shows his immense diligence, organizing capacity, and literary ambition. I was told I might find him somewhat severe and reserved, and called on him when I came here as a student with trepidation, but how pleasant and friendly he was. One time he came back from his journeyings and gave a speech in the chapel on ministerial devotion. He said, “Bury yourselves in your work, and let earthly honors take care of themselves.” Professor W. W. Martin says:

My custom was to walk around the Triangle, one side of which was bordered by the Morristown road. On this evening I was walking slowly and heard a voice say, “Good evening, Brother Martin.” Turning I saw Dr. Hurst stepping up by my side. We walked on together, he going with me round the Triangle. I seemed to be talking a great deal to him all the way; but the fact was for every word I uttered he spoke sentences. He made me companion with the great thinkers of the past, with the leading spirits of the German universities. They were made to appear very near to me, older friends pointing out the deeds of those who had among

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men, with fidelity and sacrifice, served our Lord the Christ. I have often thought how in that walk Bishop Hurst completely blotted out his own personality that he might surround me with the mighty workers of the past and present. The memory of the walk lives to-day.¹³

Speaking of Germany reminds me of the different attitude of professors. After I graduated I consulted friends about going to that country to study. I remember Dr. Strong earnestly, Dr. Buttz more mildly, advised against it, but Dr. (then Bishop) Hurst favored it. When I was a Senior he came into my room in Embury Hall to look over my books. He saw Cooper's Sermon on Asbury (1819), a rare book. He offered to buy it. I declined to sell, at which he was rather pleased than otherwise. He never lost track of his students.

The purchase of the Gibbons estate, the fitting up of the buildings, the erection of four houses as houses for the professors, and other improvements, cost Daniel Drew \$250,000. He gave a bond of another \$250,000 on which he paid interest for salaries and the upkeep of the school. This money he wanted to pay in to the trustees, and frequently urged it, but they always declined, thinking he could more safely invest it than they. On a dark day in March, 1876 (there

¹³ Osborn, *lib. cit.*, 196.

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had been previous losses in 1875 and no salaries were paid after December, 1875), through the cleverer manipulation and combination of younger opponents of Drew in Wall Street, the old gentleman was floored financially and completely ruined, and his long career on the stock market was over forever. His former pastor and most intimate friend at this time, the Rev. John Parker, who first urged him to found a theological seminary as far back as 1857 and outlined a scheme, went to comfort and help him, and gave me a dramatic account of Drew's almost collapse under the stunning blow, and his recovery in part under Parker's reading to him one of the Psalms and prayer. Dr. Hurst, who had been elected president in 1873, at once stepped into the breach, put his classes in charge of Dr. Kidder, left his home, and went everywhere seeking to restore the lost endowment. Nobly did the church respond. In three years more was subscribed than had been swept away. It was indeed a remarkable achievement.

Those were dark days. The professors would indorse and exchange each other's promissory notes, which with some collateral security would be honored by the Morristown banks (the First National Bank in Madison was not established till 1881). On July 8, 1877, Hurst wrote on the back of the stubs of his bank check book: "My

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salary due by the Seminary is chiefly paid for the quarter ending June 1. Professor Buttz has one hundred dollars paid on his to that time. This week I propose to pay one or two hundred around to the professors. My salary is the only one warranted by an endowment, though I have intended to distribute it equally.”¹⁴ I understand that this refers to the gift of \$40,000 at the crisis by Mr. Andrew V. Stout, of New York, to endow the Church History Chair, and that the income from the property in New York given for the New Testament Chair by the Hon. George T. Cobb, of Morristown, or his heirs, was not immediately available.¹⁵ The appeal was first made privately to individuals, and after a year or two to churches. I should say that Dr. Buttz rendered self-sacrificing assistance in the canvass. But of Hurst’s work in this Dr. Buttz says: “His great work at Madison was as president and as the restorer of the endowment. He threw himself into the work of restoring the endowment with a heroism and energy that can scarcely be overestimated. . . . It has been said by some, and not, I think, unwisely, that his work in the restoration of the endowment of Drew Theological Seminary was the great achievement of his life, and the success of that work his greatest

¹⁴ Osborn, *lib. cit.*, p. 204.

¹⁵ *Ibid.*, 204-5.

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movement.”¹⁶ But no sooner was that work done than wider paths opened, and Dr. Hurst was elected bishop by the General Conference in Cincinnati in 1880. And his life before and after can be read in the rich and interesting biography (1905) by our own Rev. Albert Osborn, B.A., B.D., '77, his private secretary and registrar of the American University, which is another creation of Hurst's.¹⁷

As remarked before Dr. McClintock took the Practical Chair. Following his death, at the request of Acting President Nadal, Dr. Buttz gave instruction in this department and was offered the Chair, but declined to consider it. In May, 1871, at a meeting of trustees held in the room now occupied by Professor Earp's seminar (at east of old chapel in Mead Hall), a successor was elected in the person of a sound and seasoned reputation in that department, known by two strong, well-minded, and thoroughly reliable books, *A Treatise on Homiletics* (1864) and *The Christian Pastorate* (1871), published by our Concern. This was the Rev. Professor Daniel P. Kidder, D.D., of Garrett Biblical Institute (Hamilton Coll., Wesleyan University '36), who after an interesting though brief period as a missionary in Brazil, 1837-40 (see his

¹⁶ Osborn, p. 211.

¹⁷ See also Faulkner, in *Methodist Review*, N. Y., May, 1904, 345ff.

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Sketches of Residence and Travel in Brazil, 2 vols., 1845, and the little book on Clerical Celibacy which he translated from the Portuguese of an intelligent and high placed Brazilian layman [1844, a very rare book now]), was pastor in Paterson and Trenton (1841-44), corresponding secretary of our Sunday School Union (1845-56), when his name became a household word in all parts of our church, it being on the title page of eight hundred and nineteen different works, and professor of Practical Theology in Garrett Biblical Institute (1856-71), and after ten years here (1871-81) put in seven years of most effective and epoch-making work as Secretary of the Board of Education, retired on account of ill health to his home in Evanston, Illinois, in 1887, where he passed on to his crowning full of years (nearly seventy-six) and honors, July 29, 1891.

Passed on to his reward: Yes, if any servant of the church ever deserved his crown that servant was Daniel P. Kidder. I hardly ever think of him but the lines of Milton's second sonnet come to me:

Yet be it less or more, or soon or slow,
It shall be still in strictest measure even,
To that same lot, however mean or high,
Toward which time leads me, and the will of Heaven.
All is, if I have grace to use it so,
As ever in my great Task-master's eye.

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In strictest measure even he gave his tribute to every work placed upon him great or small with the noble conscientiousness of one whose ear was attuned to the faintest whispers of "Duty, stern Daughter of the voice of God."¹⁸ In the financial collapse here much extra work was taken by him, both administrative and teaching. He took charge of the canvass for the Janes Memorial Professorship, of much of the correspondence that fell to the president, taught the latter's classes in Church History, looked after the loans to the students from the three different funds, besides conducting his own department with his usual care.

Without question he allowed himself to be over-worked. His zeal for any task laid upon him by his church, his loyalty to duty which made it instinctively impossible for him to shirk, and his unwillingness to decline the tax always imposed on ability—all this conspired to heap upon him labor so great that there was left to him but a remnant of time and strength for the preparation necessary to a proper appearance before his classes, and had he failed in the least in his attendance, attention or thoroughness as an instructor, there would have been an adequate cause. But he did not.¹⁹

The circumstances which led to his sudden resignation, March 15, 1880, to take effect after the adjournment of his Conference (the New

¹⁸ Wordsworth, *Ode to Duty*.

¹⁹ Strobridge [who married Kate, Kidder's daughter], *Biography of the Rev. Daniel Parish Kidder, D.D., LL.D., N. Y., 1894*, pp. 251, 252.

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Jersey) in March, 1881, are candidly told by Dr. Strobridge,²⁰ and it is not necessary to add that those circumstances—and I was familiar with them at the time—in no way reflected on his stainless honor and integrity, nor on the indomitable perseverance, devotion, and ripened ability with which this true-hearted soldier of the Cross and saint of God carried on his work at Drew. Of the influences which played upon the ideals of students in those memorable years, 1871-81, few can be placed higher than those which went out from the prayers, instructions, character, and example of Dr. Kidder. And so will he speak for evermore.

A word in closing on the literary societies of that era. There were three—the McClintock, the Foster, and the Philoponean. They had the usual weekly private meetings, and once a month a public session when an oration and public debates were given. They were held in the large north room on the top of Embury Hall, and the public occasions were the most popular meetings held in Madison. No doubt these societies had their own part in effective training in expression, literary knowledge, general information, etc., but like all similar institutions they became the centers of cliques, ambitions, and activities not pertinent to a theological seminary. The Phi-

²⁰ *Ibid.*, pp. 252, 253.

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loponean Society disbanded of its own accord in 1880, and the other two on account of rivalries not too Christian were suppressed by the Faculty in the spring of 1883.

It would be a pleasure to speak of graduates, 1869 to 1880, but it is impossible to speak of all, and it would be invidious to select where all have doubtless done their best.

CHAPTER III

THE MANSION AND THE FOREST

Somewhat back from the village street
Stands the old-fashioned country seat.

IN the memory and affections of every student of Drew, Mead Hall, the historic "Mansion," and "the Forest" which surrounds it hold a secure place. From Drew men in every part of the United States and from many quarters of the globe, what Lincoln termed "the mystic cords of memory" stretch back to the quiet beauty of the campus, binding them to it continually in loving remembrance. Nor is it only distance which lends enchantment to the view, as the graduate who has roamed afar looks back through the haze of the years to the campus. For to those who have lived in Madison for many years age cannot wither nor custom stale the fresh charm which the beauty of the mansion and forest have for them.

Other buildings on the campus have served the needs of successive generations of students and played a large part in their lives. But it is Mead Hall which is indelibly stamped on the minds of all as *the* Seminary building. One reason for

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this is, of course, that it is the one building remembered by all classes, by that early class of pioneers of 1869, as well as by the class of 1917. To the early classes it was the one building of the Seminary, exclusive of dormitories, serving for lecture rooms, chapel, library, and offices. By recent classes it is remembered as one among a dozen and more buildings—but as one unique. For on it set the halo of age and of romance. Around the spacious porches and corridors there clings the romance of a fascinating history. And when we consider the unintended destiny of the building, and what a vast service the mansion has rendered beyond the farthest dream of its builders, we realize that there clings around it not only the flavor of a romantic history measured by human associations, but also of that deeper and more beautiful thing, the Romance of Providence.

The old Gibbons mansion, known as Mead Hall ever since it was acquired by the Seminary, is one of the artistic treasures of the State of New Jersey and of the Atlantic seaboard, and will become more and more valued as the years go by. It is one of the finest examples of the colonial style of architecture extant, with the stately and dignified beauty which only massive proportions and spaciousness of setting can give. It preserves in a unique way the finest traditions



ASBURY AND EMBURY HALLS



MEAD HALL: "THE MANSION"

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of the South in a Northern setting. It is like one of the finest bits of colonial Virginia lifted up bodily and set in the midst of a northern forest. The highest praise which can be given to the taste and skill which erected the mansion is to say that it is worthy of its setting in the forest.

The Forest is undated. Long before there was any village of Madison or nearby settlement, when the location was known by the lowly, inglorious name of "Bottle Hill," the present campus was known by the same name it bears to-day, "The Forest." It first comes into clear view during the Revolution, in "those days that tried men's souls," the fall and winter of 1776. After the evacuation of New York and the battles of Harlem Heights and White Plains in October, 1776, Washington began his masterly retreat southward across New Jersey. As the army fell back mile after mile the character of the leader was tested to the utmost. His generals grew insubordinate, his men deserted by whole companies, throughout New Jersey thousands took the oath of allegiance to George III, and everywhere there were murmurs of discontent. Then it was seen that Washington's courage was not mere disregard of danger, but the sort that endures uncertainty, bearing in silence unpopularity and misrepresentation.

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In the course of this retreat Washington led the greater part of his army along the road in front of what is now the Seminary campus. He took up his quarters at Morristown, while the division under the command of General Nathanael Green encamped at the Forest on part of the present Seminary grounds. Lafayette and his division of the army were encamped at Basking Ridge, a few miles distant, and Washington would very frequently ride over to General Green's headquarters to confer with Lafayette and Green.

The property remained in its virgin state as a forest from Revolutionary times until 1833 when it was purchased by William Gibbons, then of Elizabethtown, New Jersey, a member of a distinguished and wealthy family of Savannah, Georgia. During the three years from 1833 to 1836, Mr. Gibbons erected the mansion, now Mead Hall, which was the property and home of the family for thirty-one years. In a few years the forest underwent a transformation by which it became one of the most extensive and beautiful landed estates in the United States, stocked and equipped on a scale of grandeur and completeness which was hardly to be matched, if at all, in the Northern States. The mansion is now eighty-one years old, but so well was it built and out of such massive and sound materials that it

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stands as sure as on the day it was finished.

Mr. William Gibbons, who bought the property and built the mansion, was the descendant of a Georgia family well known in the annals of the patriotism of the South. An elder William Gibbons, an ancestor, was a member of the Committee of Safety in Savannah, a band of patriots who in 1775 broke into the British powder magazine and sent some of the powder northward to the American troops about Boston, who used it in the battle of Bunker Hill. He was a member of the Continental Congress from Georgia and President of the Convention which revised the Constitution of Georgia in 1789. He was also one of the founders of the Independent Presbyterian Church in Savannah in 1784. Thomas Gibbons, of Savannah, the father of the William Gibbons who built Mead Hall, was one of the leading lawyers in the country at the beginning of the nineteenth century, and while in Savannah was said to have earned fifteen thousand dollars a year from the practice of law, a phenomenal income at that time. Mr. Ward MacAllister, who married a granddaughter of Thomas Gibbons, records in his "Society as I Have Known It" that many of the fees from the law practice of Thomas Gibbons were paid in Spanish dollars, which were melted down to make the family plate.

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Thomas Gibbons came north early in the century and located in New York City and Elizabethtown, New Jersey. He engaged in the transportation business around New York and added largely to his fortune. He was the owner of a line of steamboats that ran from New York to New Brunswick, and of stages that whirled thence to Trenton, and other boats which traversed the Delaware from Trenton to Philadelphia, thus affording a through route from New York to Philadelphia. His son, William Gibbons, and brother-in-law Aaron Ogden, became associated with him in these enterprises, and with them was also another employee and later a partner whose name is not unknown in American history, Cornelius Vanderbilt. It was while connected with Mr. Gibbons that Cornelius Vanderbilt built and became captain of the first steamboat which ran between New York and New Brunswick, New Jersey. The firm secured from the State Legislature of New Jersey the sole right to manage all waters bordering on the State of New Jersey. Robert Fulton and Robert Livingston secured from the State of New York a similar right about the same time, and Gibbons sued Fulton for infringing on his rights. For many years the case was before the courts. Daniel Webster and William Wirt were the lawyers in the case for Mr. Gibbons, and as a

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fee Mr. Webster received five hundred dollars, an exceedingly large one at that time. This business connection with Mr. Gibbons on the part of Mr. Vanderbilt was one of the first stepping stones of that career which was one of the marvels of the development of American transportation.

In 1833 the attention of William Gibbons was drawn to "The Forest" in Madison, and, largely on account of the intense liking which his wife had for it, he purchased two hundred and fifty acres and started to transform it into a country estate. Two large farms were added to the estate, making it about one thousand acres in all. The original purchase included all of the ground now owned by the Seminary. An inscription in the garret of Mead Hall records the fact that the price of the land was \$170 per acre. The Mansion was modeled after the White House in Washington and cost approximately \$100,000. It was built by a Mr. Jenkins, of New Brunswick, and with the other buildings of the estate was nearly three years in building. The total outlay by Mr. Gibbons for lands, improvements, building, and furniture was about \$300,000, making it easily one of the costliest estates in the country at that time and for many years afterward.

The Mansion is truly a noble structure. It

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is far more than a monument of the wealth of its builder. It is an enduring memorial to his taste and culture, an embodiment of the fine traditions of the South, the expression of an era that is no more. It is a true colonial mansion, classical in its lines and generous in its proportions. It measures 150 by 100 feet. It is a great structure of brick almost square, two stories in height, but each of these stories eighteen feet high. Across the entire front of the house extends a broad porchway with six stately Corinthian columns, reaching to the roof, being 36 feet in height. The porch is 90 feet long and 15 feet wide, with a marble floor, and is reached by a flight of twelve stone steps.

As we enter the great corridor which runs clear through to the rear, our imagination reconstructs the life of other days.

In that mansion used to be
Free-hearted hospitality.
His great fires up the chimney roared.
The stranger feasted at his board.

The spacious hallway and drawing room on the right as we enter was the scene of many a brilliant assembly where, in the days before the war, "bright shone the lights on fair women and brave men." On each side of the hall there is a large pier glass, hanging to-day as it did when first placed in the Mansion. The two large mirrors

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are hung opposite each other with mathematical exactness so that they furnish an endless number of reflections. The Hall is 25 feet wide and 50 feet deep and the floor is of polished marble in alternate black and white. The large room on the right of the hall, used for so long as Dr. Miley's class room, was the ball room, and corresponded, in the plan of the building, to the East Room of the White House, after which it was modeled. It contains two immense fireplaces and two archways with large Corinthian columns. The wood work in the lower floor is heavy mahogany and black walnut. Most of the furniture came into possession of the Seminary and remains so, much of it, the large mahogany bookcases and dining room pieces and beds being of great value, not only for their associations but also in their own intrinsic worth.

At the end of the hallway is located the large room which was used as a dining room. The room, then as now, opened out on the rear veranda, beyond which the forest spread out as a panorama. It is this room which is a place of such sacred memory to a whole generation of Drew students, for it served as the chapel until the erection of the Administration Building. The room in the northeast corner of the building, until recently the registrar's office and for many years the lecture room of Professor Crooks, was

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the private office, and the adjoining room the library of Mr. William Gibbons. The latter room is still the office of the president of the Seminary, in which the regular meetings of the faculty are held. A broad staircase leads upstairs to the second story, which contained twelve large bed chambers.

In the basement, which contains many rooms of various sizes, were the quarters of nearly all the servants. There has been a persistent tradition to the effect that these were slave quarters, that a large number of slaves were held on the plantation, and that Mr. Gibbons was the last slaveholder in New Jersey. But this seems to be nothing more than tradition. Many of the servants had been slaves, and some were bond-servants but not slaves. A greenhouse was attached to the mansion in the rear, in which many tropical fruits as well as flowers were cultivated. This however was taken down in 1867.

When Mr. Gibbons commenced the erection of the Mansion he also began building two large brick structures about one hundred yards distant to serve as a barn and granary. Surely he builded better than he knew! These are the buildings which in a transformed state have been known for a half century as Asbury and Embury Halls.

Asbury Hall, which served as the principal

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dormitory until the erection of Hoyt-Bowne Hall, was originally the stable, with room for twenty-five horses and many carriages and wagons. Mr. Gibbons was a great lover of horses and had a number of racing horses, including one, "Fashion," which was one of the fastest trotting horses in the country. The victory of Mr. Gibbons's horse "Fashion" over another famous horse of the day, "Boston," in 1842 was one of the famous battles of the turf and was celebrated by every servant on the place receiving a new suit of clothes or a new dress. The quality of the materials and workmanship which went into the building of Asbury and Embury Halls is amply demonstrated by the fact that after thirty years of service in their intended character, they have served for other purposes for over fifty years. What tales old Asbury could tell of the men who have trooped through her halls, of the bucket brigades whose activities were not called forth by fires, of the high eloquence at midnight "spreads," of the lifelong friendships formed.

Embury Hall, built at the same time, was used as a granary and storehouse. Practically everything consumed on the plantation was raised on it, grain, vegetables, fruit, and stock. The residence district of Madison, now known as Fairwoods, was originally the apple orchard.

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Embry Hall has shown an amazing versatility in its eighty years of life. It has been used for lecture rooms and chapel, for the first few years only, as a dormitory, for the dining hall during many years—what memories are awakened!—and more recently as power house, living apartments, and for other purposes.

Part of the house forty or fifty yards from Embry Hall, which has been known through the years as “the Cottage” or “Sycamore Cottage,” was also built by Mr. Gibbons. In the early years of the Seminary it was occupied by the superintendent of the grounds and buildings, but for many years now, having been enlarged, it has been the home of one of the professors.

There were two large entrance gates to the property, at the same places where the two principal entrances are at the present time. One, known as “the White Gate,” stood at the present site of the Methodist Church, while the other, known as “the Iron Gate,” in front of Mead Hall, is still used. The two small stone houses which form a part of the gateway were used principally for the children’s playhouses. For

There groups of merry children played,
There youths and maidens dreaming strayed.

Mr. and Mrs. Gibbons had four children, William H. Gibbons, the only son, who became owner of the property in 1852 when his father

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died; Sarah Gibbons, who married Ward MacAllister, the noted leader of New York society; Isabel Gibbons, who married Frank Lathrop, whose estate adjoined the Gibbons estate on the road to Morristown; and Caroline Gilmore Gibbons.

The death of Mr. Gibbons in 1852, and the dark days before the outbreak of the Civil War, greatly disturbed the even flow of life at the Forest. After living in the Mansion a short time, Mr. William H. Gibbons closed up the house and returned to Georgia. It was but natural that his sympathies should be with the South in the impending struggle. At the outbreak of the war in 1861 he joined the Confederate Army and attained the rank of major. After the close of the war Mr. Gibbons did not return to live in the Mansion continuously. The House was vacant during the war, except for one brief but brilliant period of ten days in November, 1862, when Mr. Ward MacAllister opened it for the entertainment of a large party of guests. Mr. MacAllister's description of these days pictures the life in the Mansion in such a graphic way that we quote portions of it. It is to be found in his interesting volume of recollections, entitled "Society As I Have Found it:"

I determined to show my friends that, though the Gibbons mansion was not a Manor house, it was deserv-

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ing of the name, and was, at that date, one of the handsomest, largest, most substantial, and well-built residences at the North. When the Civil War broke out, my brother-in-law requested me to make it my home. . . . Telegraphing at once to the agent who had charge of this house to put an army of scrubbing-women in it, and have it cleaned from cellar to garret, I next went into the wholesale business of kerosene and lamps. In the country particularly there is nothing like an illumination *a giorno* at night. I hunted up an experienced *chef*, got my servants, and then made *menus* for ten dinners, lunches, and breakfasts, as my guests were asked for a certain length of time; engaged a country band of music for the evenings, telegraphed to Baltimore for my canvas-backs, arranged for my fish, vegetables, and flowers to be sent up by train daily from New York, purchased myself every article of food that I would require to make up these *menus*, gave orders for my ices, bonbons, and cakes, everything that must be fresh to be good, to come to me by express; sent up my wines, but no Madeira, as I knew there was enough of that wine in the wine cellars of that old house to float a frigate; looked after my stabling, and found we could stable twenty horses in a fine brick stable, and house all the drags and vehicles. The conservatories were full of orange and lemon trees. The house itself, architecturally, was a duplicate of the White House in Washington, and almost as large. . . . All I had to do, then, was to reanimate the interior and take from hidden recesses the fine old family china, and the vast quantity of silver accumulated in the family for three generations. . . . Before a guest arrived, everything on and about the place had life and animation. To all my guests the house was a surprise, for it had never before been shown to fashionable people. As on the North River, we passed the days in the

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saddle, and driving four-in-hands, lunched with many distinguished people, at their distant country places, and lived for those ten days as thoroughly an English life as one would have lived at a country house in England.

When Daniel Drew was contemplating in 1866 the establishment of a theological seminary, his first thought was to locate it in the town of his birth, Carmel, New York. Several friends of the enterprise, however, notably Bishop Edmund S. Janes, were convinced that the Gibbons estate in Madison offered far more advantages for such an institution. Bishop Janes, who was a devoted and enthusiastic friend of Drew Seminary, lived in Basking Ridge, New Jersey, and had known the Gibbons Estate for years and looked on the opportunity it presented for the site of a theological seminary as providential. Mr. Drew was soon convinced, and accordingly it was purchased by him from William H. Gibbons and presented to the newly organized Seminary. The mansion was then given the name of Mead Hall, in memory of Mrs. Drew, whose maiden name was Mead, and whose picture now hangs in the stately hall, opposite that of Mr. Drew.

The mansion was a busy scene of activity between the time of its purchase and the opening of the Seminary in November. Soft, rich velvet

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carpets and gorgeous damask hangings of a red color, which cannot be reproduced to-day, gave way to the more severe “interior decorating” of lecture platforms and desks. The large number of pieces of mahogany furniture, all of which had been made in England from exceptionally beautiful designs, were not disposed of, however, and remain to the present day among the most treasured possessions of the Seminary. Such magnificent four-posters! Such dressing tables! Such regal sideboards!

At the opening of the Seminary work was immediately started on the erection of four residences for the faculty—the well-known brick houses, similar in design, with mansard roofs, which have been occupied by different members of the faculty during all the history of the school, and which have added so much to the beauty and associations of the campus.

Dr. John McClintock, the first president, occupied a portion of Mead Hall, while the house to the west of Mead Hall, which has always been the President’s House, was being built. In Mead Hall the first commencement reception was held in 1869, the first of many similar delightful functions.

With the growth of the Seminary in numbers and the addition of new buildings on the campus, the work which centered in the beginning in



FLAMM CAMPUS HOMES, THE GIFT OF DANIEL DREW

THE PRESIDENT'S HOUSE
RESIDENCE OF PROFESSOR ROGERS

RESIDENCE OF PROFESSOR FAULKNER
RESIDENCE OF PROFESSOR SITTERLY



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Mead Hall was transferred to the new buildings erected for specific purposes. The Library was transferred to the new Cornell Library when that building was finished, and the chapel and lecture rooms were moved to the Administration Building. The student prayer meetings have always remained in the old chapel in Mead Hall, a room that is remembered the world over as a place of blessing. The administration offices also have remained in the Mansion.

Mead Hall has a fair outlook to the past, but it fronts the dawn. It has barely come of age, and its larger history still lies to the future. With the rapid expansion of the Seminary curriculum and the necessity for additional class rooms, the building is being more and more restored to its original use for lecture and seminar rooms. The noble line of men who have gone through its halls and out from them to the ends of the earth, is but the advance guard of a longer procession which will come and go in the second and third half-century of Drew. "The fire shall not die upon the altar." Here shall be lit new torches which shall carry the Light of the World to those that sit in darkness. Here shall the coming years see fulfilled the gracious promise and prophecy, "The glory of the latter house shall be greater than the former."

CHAPTER IV

A LEGACY OF INSPIRATION

IN the mid-period of this first half century, the 80's and early 90's, there were five men teaching here, who are affectionately spoken of by countless Drew men as "the great five": James Strong, 1868-1893; John Miley, 1873-1895; George R. Crooks, 1881-1895; Samuel F. Upham, 1881-1904; and Henry Anson Buttz, whose relation to the Seminary was established the very first year, and who at the end of fifty years is still an honored member of the Faculty.

James Strong was to us an intellectual marvel. His fulness of information, his ready gushing flexible speech, his scholarly industry, his amazing breadth, his microscopic and exhaustive thoroughness, these awakened our wonder and admiring despair. His fertility was our delight and sometimes, if confession must be made, our refuge. For if we did not know our Hebrew, as sometimes happened, we knew he could be induced to discourse freely and with fine disregard of class room time on practically any topic which might be suggested by some innocent question. That was an unfair advantage to take of his

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encyclopaedic range, yet while our knowledge of Hebrew suffered our intellectual horizons were always broadened by the use of this device. Sometimes he was tripped by his own intellectual agility. There was a day when, on the blackboard as we entered the classroom, was an algebraic problem placed there by him for the purpose of proving to the class preceding ours that logic may lead to absurd results. He called our attention to it, remarking that even so rigorous a thing as a mathematical demonstration may prove a lie. The result on the board was $1=3$. A member of our class after a bit of brooding asked permission to go to the board and make a correction. This was granted. Upon which the student showed that at a certain point in the algebraic process there were alternative roads to travel, that the professor had taken the one which led to a false conclusion but that the other led to truth. Then from Dr. Strong came the frank admission of his mistake and an enlightening discourse upon the truth that after all life is larger than logic and that for a preacher spiritual perception is more valuable than logical exactness.

We were proud of his achievements. Twelve volumes he published in addition to the great Cyclopædia, for five sixths of the twelve volumes of which he was responsible. And these twelve

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of commentary and criticism were in addition also to the great Concordance on which he toiled for thirty years. His fullness is illustrated best by the Cyclopædia, his thoroughness by the Concordance. No such completeness in any Concordance as in his. Not only the principal words but the particles are tabulated—an amount of toil which seemed to many to be sheer intellectual waste. A Concordance which, besides fulfilling its own legitimate function, is a Lexicon to the Authorized and Revised Versions of the Bible and to the Hebrew and Greek originals. A plan so complete demanded immense learning, inexhaustible patience, and tireless energy. The manuscript of that Concordance weighed over two hundred pounds and formed a cubic yard of paper. His Bible Chronology, too, illustrated his thoroughness. It is full of the most painstaking accuracy and vigorous with independent judgment. He admitted that Usher's work was great, yet differed from Usher in some important conclusions and thought Usher in places lacking in minute accuracy.

His "Ecclesiastes" shows his poetical as well as his critical gifts. It is done into English blank verse, a feat possible only to a high degree of literary ingenuity, and the critical translation and commentary show his keen and careful scholarship.

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He was a man of vision. In 1853 he printed in the New York Advocate an appeal for a Methodist Theological Seminary. He was strongly opposed in this by the editor of that journal and generally criticized for his folly. When laymen were at last admitted to the General Conference, an ecclesiastical change of which he had been a champion, he was sent to represent the Newark Conference and selected by the lay delegates to deliver an address on that notable occasion. He declared the laymen were "conservative in principle and progressive in action, thoroughly true to that Methodism which is able to adapt itself in form to the varying exigencies of time and place."

How easy it is to recall him! He was so vivid that we easily picture him, the lines of the picture hardly rubbed by the passage of the years. Patriarchal he was in appearance, his long white beard unusual even then, its like seldom seen now, yet in his eyes always alert, often dancing, was the light of indomitable, incurable youth. His vivacity was always a delight, his vigor always a rebuke, his knowledge phenomenal, his spirit childlike, joyous, kind, his humor playful and persistent, his reverence impressive.

Benevolent, tolerant, patient, serious, progressive, sometimes ponderous, open minded,

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persistent in tracking truth to its hiding places, ingenious and suggestive in his inferences from the truth established—such was John Miley. He was a preacher of power so that in his pulpit days he was much sought after. Those were the days when theological discussions were not regarded as unprofitable and no apology was necessary for their use in the pulpit. His sermons were prevailingly doctrinal but not therefore wearisome, since he knew how to make argument glow and sparkle and how to press the high truth of God with soul-shaking power. But he did not often preach in our time, and we knew him as theologian and friend. His theology as published is thorough. No main topic is slighted. Each is analyzed and treated with precision. Opposing views are carefully stated and fairly argued. In his style there is something quaint, perhaps a touch of the archaic, with technical terms too frequent to make it easy for the uninitiated, but grave, large, comprehensive, and representative of Methodist theological thought. He was a champion of the rights of reason and cared nothing for a faith which lacks rational foundations. Historical criticism of the Bible was quite within man's rational rights and indeed inevitable, and if destructive in its tendencies then our remedy is not in a denial of the right of the whole critical process but in a rational investigation and refuta-

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tion of unwarranted conclusions. Perhaps in his treatment of man's religious feeling he was less fair than in his treatment of man's reason, not quite just to moral consciousness and its value as a source of theological truth. For if God does come to man to declare himself he must take man as he finds him. If man has not the capacity to receive and repeat what God wishes to communicate he is useless to either God or man. Moreover if nature and revelation are the only sources of theology as he carefully argues, room for man's spiritual instincts and consciousness must be found in both.

His exaltation of Christ was the inspiring climax of his influence upon us as a theological leader. He would not, indeed, allow that theology is "Christocentric," that all our materials for theological truth are from Christ; rather he held that the attempt to secure theological unity by making Christ its only source was illogical and vain. But he did not fail to assert that the truth about Christ is central in any system and that salvation in Christ is the goal toward which God leads by every theological route. There was no doubt with John Miley about either the moral supremacy or the divine nature of our Lord, no doubt about either the deity of Christ or the atonement in Christ. Who can forget his earnest emphasis on the "Theanthropic per-

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son," or his conclusion in a special lecture that the divine consciousness of Christ was the organizing secret of the personality, or his statement of the difference in God's knowledge of man made by the incarnation—that he knew not more than before but differently, or that moving climax of his that Christ's sacrifice was mightier than either his majesty or his mystery in revealing God?

How honest Dr. Miley was! When up against some ultimate mystery there was on his part no attempt to dodge the fact that he had reached his intellectual limit, no evasion, no unseemly twisting to escape an admission of ignorance. Just a frank, manly, bluff and hearty "We don't know." "An honest man's the noblest work of God" even in theology.

And how fatherly he was! What patient toleration and endless good nature for our abysmal theological ignorance which, on occasions, we unwittingly displayed in the class room. And that class room attitude was notable in his private intercourse with us. Like the name of God he was "a strong tower." Many a student found shelter in his big protecting kindness.

His last words to his last senior class were, "You have finished your course, you are through with Drew Theological Seminary. If you apply yourselves and live consistent lives you may all be great. God grant that you may! Don't for-

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get Drew Seminary and don't forget your Uncle John." No, Uncle John, we never will.

Dr. George R. Crooks is to be ranked among the great forces of our church. His statesman-like work in our ecclesiastical life, his scholarly contributions to our thought, his personal character and habits, these bulk large among our denominational assets. Clear vision of the defects and needs of our church life, unswerving and militant purpose concerning them, a passion for a flawless reputation in our business affairs and for progress in our ecclesiastical methods made his early ministry notable. In 1856 he secured General Conference sanction for theological seminaries in our church, in 1860 he became, and until 1875 remained, editor-in-chief of "The Methodist," in 1866 he originated "Children's Day." No periodical in our history as a church had a more brilliant and dramatic life than "The Methodist" under his guidance. Every cause to which it gave its advocacy succeeded. Book Concern reconstruction, lay representation, fair treatment for border slaveholders, these were heavily indebted to it. They were stormy years in which Dr. Crooks had his editorial triumphs. Even though controversy was not in accord with his deeper tastes, yet his conscience, his intensity, his fearless temper inevitably made him a cru-

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sader. Lay representation, which was the main task of The Methodist in the purpose of its founders, was, with Dr. Crooks, not merely in the interests of democracy but also necessary to ecclesiastical order. He had the conviction that most of the evils afflicting the church through all her history had come from priests and ministers and that laymen were necessary in order to the security and purity of church life.

His intellectual range was as impressive as his aggressive modernness. His First Books of Latin and Greek, made in conjunction with Dr. McClintock, were, in method, far in advance of their time, his biographies of John McClintock and Matthew Simpson, close and dear friends of his, are discriminating and attractive. He planned and edited, together with Dr. Hurst, our Biblical and Theological Library, and, with Dr. Hurst, published Vol. III of that library (Theological Encyclopædia and Methodology), he edited Butler's Analogy with his own clear analysis of that classic, he wrote the Story of the Christian Church, published a Latin-English Lexicon, was a member of the American Committee on Revision of the New Testament, edited the American Edition of Meyer's Commentary on Matthew. In his preface to Meyer is a fine illustration of his breadth. "In Germany," he said, "when Meyer began his exegetical work,

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‘All history originates in myth’ was the accepted dictum of scholars and the application of the formula to Old and New Testaments was fearlessly made. The gospel records were examined with an almost preternatural suspicion, and the disposition to concede legendary admixtures with their history was strong even among orthodox scholars. That Dr. Meyer should share to some extent in this wavering need not repel us from him.” “If scholars like Dr. Meyer show here and there a scar, we know that they have fought a good fight.” There speaks a strong, free, fair independent scholar, able to agree and to disagree while he recognizes the fine Christian temper of an exegete from some of whose conclusions he must differ, and the spiritual and intellectual value of that exegete’s work.

But the breadth and accuracy of Dr. Crooks’s scholarship impressed us no more than, perhaps not so much as, his deep moral and spiritual passion. It was clearly seen in his love for the church whose history he taught, in his reverence for the Methodist pioneers whose exploits he celebrated with flaming eloquence, in his vital concern for the theology which he defended and preached. He clearly saw and vigorously proclaimed the theological results of the evangelical movement, how it gave a new conception of subjective Christianity, how it furnished an irre-

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futable evidence of Christianity's truth, how it was responsible for that reaction known as the Oxford Movement, how it compelled theological reconstruction on the basis of the equity of God's treatment of all men. But he saw not only the philanthropic and theological results of the evangelical revival, but, even more clearly, its spiritual splendor. Were we among the fortunate who heard him speak on the "beauty and the glory of the Evangelical Theology"? Then we remember even now the radiance on his face as of a light shining through thin porcelain and the glow in our own souls as we rejoiced in our theological inheritance.

What a preacher he was! Not only instructive and convincing but often soaring and almost seraphic. His style was incisive and intense, the clear thought made incandescent by his blazing soul.

As a teacher he made us covet thoroughness, lowliness of mind, and passionate purpose. His bearing, erect and military, was a challenge, his speech, exact and virile, gave us some ambition for a worthy style, his scholarly habits were the inspiring background of his constant demand for athletic grasp of a subject.

To show a Christianity which is perfectly natural is a high achievement. He achieved. To have a religion which abates nothing of life's

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zest, which keeps alert one's interest in great human affairs, in domestic concerns, in life's ordinary items is to have a rare treasure. He had it. He was a powerful debater, a leader in great causes, a broad and thorough scholar, an inspiring preacher, a great preacher, and besides being these he was a "finished gentleman," which some one has declared to be the most uncommon of all the great characters in life.

Henry Drummond once said about Dwight L. Moody, "He was the biggest human I ever knew." In such terms one is apt to try to describe Samuel F. Upham, his vigorous humanity was such an impressive, attractive thing. Gen. Clinton B. Fisk said at one of our commencements, years ago, "I entered into conversation with a seatmate in a New England railway car a little while ago and in the course of talk asked him if he knew Dr. Upham. 'Upham,' he said, 'Upham, no, I don't know any Dr. Upham.' And then suddenly his memory was flooded with light and he said, 'Oh, you mean Sam. Yes, I know Sam. Sam's all right, you can lean up agin Sam.'" That quality in him stands out prominently among our recollections—the invitation to close human intimacy, the assurance one had of his deep human reliability. It was a natural effect of his notable human qualities, his humor,

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rugged sense, shrewd wisdom, practical spicy illustration, homely knowledge of things ecclesiastical and vital, brotherly interest in our affairs —verily he was a refuge.

And a refreshment, ah, what a refreshment! He loved a joke no matter what its age. Even if it was old its youth was renewed by the medicine of his intellectual chuckle. How we were delighted with the twist of his mouth, a little extra strain on which was a sure forerunner of some bit of flashing wit. Attractively, winsomely human was Dr. Upham. He loved cronies, his life was rich in comradeship. He did not believe with Emerson that "Every man is an infinitely repellent orb and holds his individuality on that condition." Rather he held that individuality is incomplete without friendship, found without difficulty the attractions rather than the repulsions in men, observed men with interest and expectancy. And out of his observations of human life, his absorption in it, came his wisdom, tolerant, kindly, keen, which gave us shelter in our personal difficulties and made his class room a place of joy.

His loyalty to his church was an inspiration. He attended class meeting from the time he was seven, was converted at eleven, entered the ministry in the New England Southern Conference when he was twenty-three. He was always a

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popular pastor, in great demand, filling the pulpits of many of the leading churches in New England for twenty-five years until he came to Drew. And during his professorship here no preacher was oftener called for on special occasions in our great churches than he. He was always eagerly interested in denominational affairs, was a member of several General Conferences, secretary of the commission to revise the Constitution of the church, chairman of the northern section of the joint commission which produced our present Hymnal, was influential as chairman of the Committee on Itinerancy in securing, in the General Conference of 1900, the removal of the time limit from the pastoral term, was perhaps the main factor in bringing about that result.

He gloried in the old Methodist heroes, their sacrifice, courage, and zeal. Do we remember when he said concerning them, "having put off the old man they did not put on the old woman"; that they swung sledge hammers of speech against heresy and lethargy and received so little salary that cautious economical communities were quite sure the preacher would turn pauper and become a charge upon the town? He was always at his best when talking of "the Fathers."

How stirring his speech was, always incisive, often picturesque. He was an expert in ridicule,

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would mercilessly puncture, by phrase or simile, the weakness or folly of a cause or an individual afflicted by undue inflation. Gleefully we would record some bit of his dry sarcasm, flung, to its undoing, over some vain contention which he loved to oppose. Yet there was never a trace of malice in these jousts of his. The very forms of his advice to us concerning diligent reading helped to shake us out of our intellectual laziness. "Fill up the cask, brethren, fill up the cask; if you don't, then on Sunday as you turn the spigot, it will drip, drip, drip." When, after chapel preaching, the unfortunate student preacher had been thoroughly dissected by his loving comrades of the Senior Class, how the situation would be saved and dark thoughts dissipated when Dr. Upham would arise and dryly quote,

And are we yet alive
And see each other's face.

And we do not forget his spiritual emphasis nor his classroom assurance, "When the people look up into your face Sunday morning their hearts will be asking, 'Man, have you seen God this week?'" His exhortations, dealing with our personal, intellectual, and moral habits and our pastoral problems, adhered to us and helped us in many a later temptation or parish difficulty. We loved to hear him preach his strong, sensible,

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eager, spiritual sermons and inveigled him into our pulpits whenever we could.

And what shall we say of him who for thirty-two years administered the affairs of our Seminary and who led in the councils of this rare group during many of the years of their service? Henry A. Buttz is still with us, and for this rare mercy of the good God to us we are exceedingly grateful. But we cannot to his face say all that we feel about him. If we could sufficiently detach ourselves from the facts of present fellowship and the decent reserve such fellowship imposes, we could then at least attempt a record of the influence he had upon us in those first years of our acquaintance. And this is not altogether impossible. Those first impressions are still vivid and we can declare them without serious danger of being charged with flattering exaggeration.

He greeted us when we came, as he had greeted many others before, and since. We had many hopes and some fears. He encouraged the one and quieted the other. He put us at ease, considered our deficiencies, suggested methods by which we could try to cure them, was solicitous about our health and our circumstances. When we came from our interviews with him we would have said and been simply truthful, "He hath not forgotten to be gracious." And that was true

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throughout our course. And now after the lapse of the years we feel like saying to him,

Thou dost wear the Godhead's
Most benignant grace.

That's the personal quality of him, his atmosphere, his incommunicable, undetachable, individual flavor. It is persistent, chronic, and tinctures all his work. It has made him approachable to timid students and won him the confidence and support of men of affairs.

In the classroom he was the keen and suggestive commentator. He created within us the conviction that the original Greek of the glorious gospel has in it untranslatable treasures. He illuminated with an unfading light many a passage by some remark about the case of a noun or the voice of a verb. He gave us a love for the original, which, if it did not lead us into expert scholarship, did at least send us in our search for the truth of "The Word" in confident hope to our Greek Testament. He tried to train us in "the ability to find out exactly what a writer meant when he wrote." The study of the Book itself before the study of any theory of its origin and structure—that was his method. Not to "dictate to a Bible writer nor guide him," but to discover his meaning was our business.

We loved to hear him preach, though the op-



From a photograph taken in 1881

THE "GREAT FIVE,"

JOHN MEEY

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SAMUEL F. UPHAM JAMES BIRCH HENRY A. BUTTZ

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portunity came but seldom. His sermons gave outlet to both his knowledge and his spirit. They impressed us with his brooding love of the Scripture and with his likeness to his Lord. They taught us the pulpit value of exegesis and the pulpit power of gentleness.

We knew nothing then of the administrative problems which he faced and but little of the anxious thought and annual toil which were his because of the constant deficit in funds. But we knew of his devotion to all the interests of the school, we felt the harmony which prevailed, we were blessed by the religious spirit which has always been a notable fact in our history and for which he was in no small degree responsible.

It is difficult to enumerate the items in our indebtedness to these men or to declare its sum. They taught us breadth and tolerance. There was very little of the controversial in their instructions. Occasional bits of satire for those whose ecclesiastical pretensions were against the truth of history and against the interest of brotherhood, but no systematic attempt to demolish those from whom we differ. They stimulated our love for the common man. Voltaire said that, except for a few sages and rich, the world was a crowd of unfortunates. Carlyle said the population of England was thirty millions,

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mostly fools. But these leaders of ours helped us feel the value of the common man. That to be sure is not a bit of our ecclesiastical inheritance but a fundamental Christian position. Nevertheless, it needs emphasis in order to have it become a vital controlling faith. They taught us that allegiance to truth is a joy as well as a duty. They proved that tools come to the hand that can wield them. They created an atmosphere intellectually bracing, spiritually earnest and untarnished by anything low.

The thought of those past years “doth breed in us perpetual benediction.” The comradeship of students was a joy, but the comradeship and guidance of these men was an inspiration which still abides.

“We are as elastic as the gas of gunpowder and a sentence in a book or a word dropped in conversation sets free our fancy and instantly our heads are bathed with galaxies.” If we *had* been as elastic as Emerson claims we are, the splendid bath of the galaxies might have come to us as we listened to the words, were stirred by the achievements and were blessed by the characters of “the great five.”

CHAPTER V

TRADITIONS AND MEMORIES

THE atmosphere of a school, as of a home, is a prime factor in determining its character and life. A high advantage of Drew Theological Seminary is the fact that it has from the beginning partaken the double nature at once of home and school. Something of the refining flavor which has come down to us with "the Mansion" and all it stood for remains and will remain an intangible yet positive asset of Drew.

The ample equipment of the school, with houses and lands, the broad and well-shaded campus, the deep and secluded forest, the sunlit and rolling play fields, and the water glimpses of Little and Long Pond have permanently stamped Alma Mater in the mind of every alumnus.

One of the earliest of the list writes back from "India's coral strand" that his outstanding memories are two, the wonderful trees of the Forest and his experience as chapel preacher. Another alumnus, one of our leading editors, writes:

A year ago the Drew campus was stripped of some of its finest trees, all of a well-known species. In the

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face of this serious loss, one consoling thought must have come to the president and members of the faculty, namely: Henceforth visiting alumni will not inflict upon patient professors and innocent students the old Drew Forest expression, "I have come back to these familiar grounds to sit once more at the feet of my former teachers and to gather a few chestnuts."

For the faculty, I say, the loss of the magnificent chestnut trees has its compensations, but for some of us as alumni, Drew Seminary and campus without chestnuts is unthinkable!

I have permission to quote from Professor Curtis's articles on "A Passing Word about Trees" and "Treetops in Winter":

The first time I ever saw Drew Forest, Dr. Upham, my gracious host, suddenly said: "Do you want to see the finest thing we have here?" Not waiting for an answer, he started in the direction of Cornell Library. This direction led me vaguely to expect to see a rare book, or an old manuscript, or a historic portrait. But, before we came to the library, the doctor stopped, backed away from the path, and, with a quick flourish of his right hand and entire arm, as if trying to sweep the whole campus into the spot in front of him, exclaimed heartily: "There it is! That beech! Is there anywhere on earth any living thing more beautiful?"

Our last scene is that paradise of trees, "Drew Forest." The entire picture is beyond my courage; but here is a fragment: A group of white birches, and snow-besprinkled spruces standing over against the eastern sky. It is a December morning, perhaps ten minutes before sunrise. From where I stand, I now and then catch, through the tree tops to the northeast, kindling patches on the distant, low-lying hills.

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Squarely in the east are long, streaming pennants of color—none regular, none gorgeous—just dull reds alternating with blues so dark that they barely escape being somber. The tops of the birches are the first to respond to the dawn, and very soon their plumes, drooping and gently swaying, shine like threads of silver filigree. But only for a few moments are the birches central in the scene, for the tops of the spruces now become aware of the rising sun. All their sharp points and variant angles are suddenly burnished, and over the dark green branches, powdered as with damp marble dust, there is a shimmer of gold beryl which seems to light up the erect dignity of the spruces with unmistakable gladness. You begin to appreciate those exultant words in Isaiah: “All the trees of the field shall clap their hands.” For these transformed spruces appear to be ready to do any joyous thing!

I break away from the small group and look over the whole sweep of the forest, and everywhere it is morning in the tree tops.

Mrs. Curtis some years ago wrote a charming article on “Birds of Drew Forest” for The Christian Advocate in which she named sixty-two different birds which she herself had seen in the Forest. I must quote at least this single paragraph:

A word here I must give concerning our bird concerts, especially those of the early morning, when the woodthrush makes such a rich contribution. Nowhere else have I heard so full and wonderful a bird chorus as we have in “Drew Forest.” And, according to my observation, the morning concert of this chorus (in June it begins as early as half past three o’clock) is al-

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ways started by a single robin, suddenly, and with a succession of sharp calls, as if the bird had been frightened. Soon a response comes from other robins; then likely enough from a song sparrow; then from a scarlet tanager, with his labored uphill song. Last of all the woodthrushes, probably reinforced by the rose-breasted grosbeaks, add their rich and mellow notes, and a chorus worthy of fairyland itself rings out through the forest.

These nature documents help to make clear, fully as much as any human documents could do, what we mean by the atmosphere of the school.

Although a vast amount of delightful tradition has come to the writer of this chapter, in response to his call from only a part of the alumni, yet he feels that much of it must be held in reserve for a decade at least. Splendid as it is for an intimate history of the Seminary both in quantity and in personal flavor, the limitations as well as purpose of this volume make it possible to publish only a few fragments of our Drewidica.

Of the black man, "Theodor," who was a servant left over from the Gibbons' days, continuing under the Drew, McClintock, Foster, and Hurst regimes, the traditions are still too nearly apocryphal to safely edit. For all the periods indicated he lived in his slave quarters under the Mansion and was general handy man and errand boy until he was prevailed upon, most reluctantly, to retire upon his pension.

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“William,” who was on the campus when, as pastor of the local church, the writer came to Madison, was as typical of his class as any whom the war scattered so plentifully over North Jersey. Among William’s duties, which he seemed much to enjoy, was the task of clipping the lawn about the church, an extra-ordinary task, permitted by the grace of the Seminary president. Like most of his race he was very responsive to the religious side of things. “Good morning, William; that’s a fine job you’re doing. I didn’t know you were so expert at lawn mowing.” “Why, Mister Pastor,” he replied, while removing his hat, and well-night sweeping the ground with it, in graceful acknowledgment of the recognition, “you don’t know William yet—why, I’se all sorts of a fellow.”

The winter following was the first season when the grippe became so popular and soon most of the faculty were under its influence. Going the rounds of the faculty houses in pastoral visitation we met William one day as blithe as ever, sweeping snow from the great steps of the Mansion. “Tell me, William, how is it *you* keep so well? I find most of the professors sick with the grippe.” “Yes, Mister Pastor, most of the professors is laid up, that’s sure, but I ain’t got no grippe. You know the Lawd takes kere of his own.”

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John Membert, however, was the last and most loved of all the faithful line. From the beautiful tribute which Dr. Curtis wrote after John's death in 1908 I quote a sentence here and there:

Again and again I have discovered John working far beyond the agreement and far beyond the need, and this, too, even in wild weather. In this respect he was worthy of comradeship with Adam Bede himself, who said: "I hate to see a man's arms drop down as if he was shot, before the clock's fairly struck, just as if he'd never a bit o' pride and delight in's work. The very grindstone 'ull go on turning a bit after you loose it."

To all forces and living things in nature, John was wont to ascribe gender, and to do this under an exact scheme of gradation. For example, a shrub (although as beautiful as a Japanese quince aflame with bloom) he regarded as only "it"; but a wind was "he," and a tree was "she." In this connection I recall a quaint instance. A valuable hemlock seemed to be slowly dying, and I asked John for his opinion. He said: "I have watched that tree ever since 'way back when Dr. Crooks lived here; and off and on she's acted just so undecided. It's 'bout time she made up her mind what she's goin' to do."

Quaintness in John was deeper than the whimsical turn of speech, it was part and parcel of his very conception of things. He saw everything in odd relation or odd proportion. In the "Old Mansion," while hanging a picture, I suddenly fell from the top of the step ladder, bringing down with me both ladder and picture in one general crash. At this, John began to laugh immoderately. Somewhat rasped, I snapped out, "And what is there to laugh at so?" Half choking, John replied, "'Twas chiefly exciting when the doctor did not stay up there *as long as he intended.*"

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We tried to get John to attend Dr. Upham's funeral, or at least to go into the chapel after the funeral and look at the body, lying in state, guarded by the students who loved their teacher-friend. John would not go; but he did go to the extreme limit of the Seminary grounds, and there, bareheaded, his old rake in his hands, he stood silently, like a soldier at attention, as the procession passed through the front gateway and down the village street. Of all the tributes to Dr. Upham, this one of John's seemed to me to be the most beautiful. The next day I asked him why he would not go into the chapel. Very slowly and timidly he said, "I did not want to see Dr. Upham *look like that*, I want always to remember him as I used to see him going about."

Turning now to our treasure-house of more strictly academic memorabilia, and quoting freely and almost without attempt at more than the slightest chronological order, we will let the procession speak for itself:

Being a member of the first class in Drew, I was present at the dedication exercises and heard the addresses. The address that made a lasting impression on my mind, and the only one, was delivered by Bishop Janes. He spoke with great energy and vigorous gestures. He warned the Seminary against running all the students into the same mold. He said in almost these words: "If a lion comes here don't hush his roar and pull his teeth and pare his claws, but let him remain a lion."

The saying that impressed me most during my Seminary course and has followed me all the years was by President John McClintock—often repeated, in exact form, with his matchless emphasis and expression, with eyes fixed as though watching it rise out of his inmost

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life: "The true dignity of every life is in its supreme consecration to the glory of God."

I entered Drew Seminary in the fall of 1872. President Foster, who had just been elected bishop, remained during my first year in charge of his classes. I remember chiefly the chagrin with which I heard the opening sentence of his first lecture. He said, "Young gentlemen, I have taken pains to come in touch as far as might be with each of you personally, and there is not one of you that is a genius." No doubt each man thought, as I did, that he should have made at least one exception to so sweeping a statement.

I once had occasion to visit a young lady in the city and finding that she was not in left my card. Having seen her only once before I pencilled on the card under my name the initials D.T.S. that she might be able to identify me as the Drew student whom she had met some days before. She was somewhat mystified by the letters and asked an Episcopal clergyman to explain them. He told her it was a very distinguished theological degree, but that it was rather egotistical for a man to put it on his visiting card!

I was perhaps the first man from the Southern branch of Methodism to enter Drew Seminary. No man ever met with a more generous and brotherly reception by both the faculty and student body. The memory of my three years in those delightful surroundings is one of the most stimulating and strengthening influences of all my earlier life.

Thus writes another of these rare souls which the Church South has ever and anon intrusted to Drew:

One night after having read Drummond's Greatest

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Thing in the World, while praying and trying to grasp the conception of Him who is the embodiment of it all —Jesus Christ was as real to me in that room as my own self. If it had not been for that vision, surely I had fainted under the heavy burden and afflictions laid upon me in after years. But with that vision ever before me, I have never doubted nor grown discouraged in any field of labor, on mission or circuit or station, in country or city or village.

“Gentlemen,” said one of the faculty, who has long since gone to answer his Master’s roll call, “I am grieved to learn that there is a rumor about the school that I am somewhat unfair in following my habit of always beginning the recitation by asking the man at the head of the alphabet first, and so on down the list. It is even suggested that the men of the class can foresee in this way where they ought to be well prepared. Now I wish this morning to give notice that hereafter I will begin to call for responses from the bottom instead of the top of the alphabet.”

A shy self-conscious youth from a distant State found it difficult to cultivate the comradeship which he sorely craved from his fellow-students. A short illness detained him for a few days on his student charge. Upon his return he found that an “administrator” had taken charge of the estate of the “departed brother.” His personal belongings had been sold to various students for the benefit of a class fund, and a witty announcement of the public auction of his library was posted on the door of his room.

Neither humor nor justice was apparent to the victim, yet the necessary investigation to locate the property and the small sums required to redeem it began acquaintances ripening into friendships which have

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lived across the years. The same humor often used by the student body for the cure of idiosyncrasies of their fellows was both refreshing and valuable.

An incident stands out in memory. It was the singing of "Faith of Our Fathers" in chapel one morning of my first week. It was new to me, as the hymnal of my home church (in Canada) did not contain it or, if so, I had not heard it. Dr. Upham conducted service that morning, and he was in good mood emotionally. His reading of the words set the spirit of it; Harris was at the organ and started the melody; and then the fellows sang, and how they sang! soprano, and tenor, and bass; the waves of tone and emotion rolled back and forth, over and over me, and engulfed in the surge of it I discovered Drew's power and influence in the church.

A more recent graduate writes:

How can I ever forget the sunset services we held on the open porch in the rear of Mead Hall. There was a dogwood tree that bloomed most beautifully; and a long narrow range through the woods, where years ago a road had gone through. And those trees! Birds twittered and sang their "good nights" in the whispering branches. They were wonderful trees. We used to gather in that spot on the warm evenings for our prayer hour. And the memory which is as fragrant as incense stays with me. Our parting song invariably was this:

"Day is dying in the west;
Heaven is touching earth with rest;
Wait and worship while the night
Sets her evening lamps alight
Through all the sky.

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Holy, Holy, Holy, Lord God of hosts!
Heaven and earth are full of thee!
Heaven and earth are praising thee,
O Lord most high!"

It has always seemed like a foretaste of heaven to me.

A well-known alumnus of Drew writes:

Who could spend three years at Drew among three such classes and in front of such teachers and not be full of memories? In that sense your request is easily met. But what should one transcribe and how state any of the thousand remembrances in its relationships? I met Honda at Drew, took with him a long walk one Thanksgiving after the banquet; and though he spoke but little, the walk rather than the feast abides in memory. Krikorian was there in my time, and told of his people, and we observed his faith and were ill prepared to hear the sad intelligence of his death among his people for his faith, a few years later. E. E. Pixley also, the unique, known for his utter oddity and his grinding devotion to the full mastery of Hebrew roots; and I have just turned to the outline of his senior sermon on "As He is so are we." Like Krikorian, he lived to get to his field but not to the sowing. Our class meeting upon the eve of the departure of Samuel Badal as a missionary to his native Persia, where he soon fell a nineteenth century martyr, was an experience that few of us will ever forget. We were not given much to tears in connection with our devotions and testimonies, but that night fountains broke loose, sobbings and tearflowings were everywhere; one of the boys, whose tears had been a dry fountain for years, broke down crying almost hysterically. It was like an emancipation to him and the experience of the evening carried us to the heights.

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Under Personalia, a member of the board of trustees of long standing, sends the following items:

One summer I walked and talked at Saratoga Springs with Bishop Foster. He told me how years before, while the guest of wealthy friends at Saratoga, he had gone out to the lake, and seeing the Indians deftly handling their canoes, the desire seized him to try it himself. So he got into a canoe alone and paddled out. He had not gone far when the canoe upset and spilled him over his head in the lake. He was pulled out and brought ashore. After standing on the dock dripping awhile, he said, "I want to try it again." And in spite of protests he got in and paddled out a second time, and came back without mishap.

At the same place, Bishop Foster confided to me some of his personal peculiarities—said he could not sleep with his feet covered; in the bitterest weather and the chilliest room they had to be exposed. He felt a sense of suffocation when they were covered.

One commencement week I met Dr. Miley, old "Uncle John," strolling under the great old trees, his year's work done and the balmy breath of a four months' vacation soothing his tired brain. "Dr. Miley, I don't see how you professors living here on this grand estate like English noblemen in a great park, can go into your lecture rooms and teach that heaven is a more beautiful place than earth." "Well," replied Uncle John, "we're not in any hurry to go."

It was perhaps in our third year when one day Dr. Miley was calling the class roll and a man failed to answer. A second calling of the name brought a roar from the whole class, "Married." Raising his spectacles, his merry eyes twinkling with delight, he ex-

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claimed, "What! Our baby, married?" and then he chuckled and laughed with us all.

In Dr. Miley's class room, while studying the book of the Atonement, an incident occurred which impressed itself strongly on my mind. Dr. Miley was the incarnation of kindness; always pleasant, never ruffled; to talk to him in any unkind manner seemed to me a sin. During the discussion of a topic, one of the students, abusing his teacher's kindness, perhaps taking it for weakness, made some invidious remark. Dr. Miley rose from his seat, and full of indignation said, "Be careful that you do not overdraw on the patience of a kindly man."

Dr. Miley's last lecture to my class was on "The Sympathies of Jesus." Just before dismissing the class he laid his hand on the Bible, saying, "Brethren, this Book is full of the sympathies of Jesus," then lifted his hands as if in benediction. That night he passed away.

It may seem odd that it should be so, but the one outstanding thing in my recollections of Drew is an incident that occurred while I was in the Seminary at one of the preaching services of the senior students. I was a junior and keenly alive to the ordeal of the men who had to preach before faculty and students. It was on this wise. Two men—both good men—were class rivals; one, at least, was exceedingly jealous of the other. When his rival preached his sermon, the jealous brother undertook to minify his effort by unjust criticisms. Whether his motive appeared to anyone but himself I do not know. It did not appear to me. On the following Wednesday morning, the prayer meeting morning, the brother arose and said something like this: "I have a confession to make. Last week I indulged certain criticisms of the sermon of my brother

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that were inspired by jealousy. I wish to apologize to him, the Faculty, and the school for my offense. I ask forgiveness." He sat down. The response for all was made by Dr. Miley: "The noblest thing in the world after a man has sinned or done a wrong is repentance and an honest confession of the sin or wrong done. Brother X has done his brother and himself wrong. He has atoned for his wrong by his honest confession and apology. He will seem to all of us a real man for so doing and will shine with a brighter luster for his penitence."

More than its buildings, its class rooms, its mighty men as professors, is the Drew spirit. Drew is not only an institution; it is a great place to feel, see, and know God. A man goes out from that shaded grove to meet the world. He meets it, too, but the spirit of Alma Mater is like an anchor: it holds him steady through the years.

At the close of a letter full of intimate memories which cannot be included here another writes:

Drew, at least, put humor and holiness side by side, and you cannot overemphasize the humanity and happiness of our days in her halls.

The following incident occurred in Dr. Miley's classroom. Unable to understand the need of a certain preposition or conjunction found in a sentence in the Doctor's Systematic Theology, an interview was sought at the close of the lecture, when the following conversation ensued:

Student: "Doctor, I am unable to see the necessity of using this word in this sentence."

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Doctor: "Well, brother, you know I am not accustomed to use unnecessary words."

Student: "I know that, Doctor, and for that reason I am anxious to know why the word is used, realizing that it must be needed."

Doctor: (squaring his arms on the desk, and scanning the sentence) "Brother R—, I had difficulty myself in expressing that thought."

He then graciously and clearly showed the need of the word used. "Some teachers," says the writer of the above, "would have wondered at the student's dullness instead of owning their own difficulties in making the statement."

As an illustration of Dr. Crooks's love for accuracy this comes to hand:

G— was called upon to recite. He was trying to tell about the great English missionary to the German tribes. "Wenfrig, Winifred, or something like that was his name," he ventured. Instantly and animatedly Dr. Crooks interrupted with, "My brother, that is not knowledge. You must know, not guess." Dr. Crooks then cited General Grant in an army office when an inquiry was made concerning the rations of the different European armies. Others around him thought they were probably so and so. Grant knew and told the exact allowance made by each nation.

At the time Dr. Crooks's lectures were mimeographed he went over them before the class that any error in their transcription might be corrected. After he spoke we ran not to any encyclopædia for corroboration. His authority was final with his students. He used to say, "The words of a man who knows weigh a ton." His words weighed 2,240 pounds with us.

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I went one morning to talk to Dr. Crooks about how to make a sermon. He spent some time showing me his own method; then, when I had risen to go, stepped up close to me and said, "Brother R—, preaching is a good deal like farming; pile on the fertilizer and you will always have a crop."

One day in one of Dr. Crooks's classes a student was trying to recite, and was not as well prepared as he should have been, which fact was both evident to class and instructor. Dr. Crooks asked a question, to which the student in confusion replied, "Doctor, I do not know just where you are" (meaning, of course, the place in the lesson). Dr. Crooks with all possible dignity drew himself up to his full height, squared his shoulders, and in emphatic tones replied, "Well, I am *here!*"

My senior sermon greatly helped me in my future work. It was not the sermon however, but the criticism. Uncle John Miley had heard twenty men preach on the text I had used, but none of the sermons were worth saving except one, and that the one preached by Dr. Crooks many years before. He then commended some points in the sermon and I felt better. All would have been well had not Dr. Strong interfered with my secret pride. He rose with a merry twinkle in his eye and said, "We can learn something new every day if we keep our eyes and ears open. My chemistry taught me that certain amounts of sulphuric acid and starch when combined would make sugar, but the preacher told us just now that a combination of sulphuric acid and chalk would do the same," and then he chuckled and laughed, and I wanted to be in my room. He waited a moment till the laugh was over and then gravely said, "Young men, when you use a scientific illustration you

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cannot be too careful to be correct, for in all probability some one is present who knows as much or more than you do about the matter. This mistake may have been a slip of the tongue, but it was a mistake and somebody noted it; be careful about your illustrations that they are correct."

A senior of somewhat fastidious nature had preached his sermon and in the delivery had naturally imparted of his own character to the effort, particularly as pertaining to studied gesture and graceful pose and finished excellence. In the criticism which followed his classmates bore down hard on this phase of the delivery, considering it artificial and lacking in the unconsciousness of real eloquence. It was graceful, finished; but too graceful, too finished. When the professors' turn came to make their contribution, Dr. Strong arose finally, and with indulgent face and high treble voice said, reassuringly: "Never mind his studied gestures and his finished style, brethren. By the time he has been preaching six months he will be as awkward as the rest of you!"

Dr. Strong was always picturesque in his methods. One day a student was having a hard time finding a satisfactory meaning for a Hebrew word. Dr. Strong put down his book, left the platform, walked across the room to one of the front windows, put up the sash, leaned out, looked long and carefully to the right and then to the left; he never spoke, and the class waited, wondering what he was looking for. At length, when he had the attention of everyone, he closed the window, walked back to his desk, picked up his book, and said, "That is what the word means."

On another occasion when one of his class was having a hard time translating some Hebrew hieroglyphic,

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Dr. Strong gleefully exclaimed, "You don't know him, do you? He is a stranger to you? You never saw him before? Let me introduce him to you!"

Another writes of the same good man:

All Drew men recall the remark when we discovered that Dr. Strong was leading devotions in the morning: "Well, fellows, we go up to Jerusalem this morning!" —no depreciation of the devotional inspiration of the other leaders. Dr. Strong's prayers were veritable psalms.

When the corner stone of the Library was laid I chanced to be standing near Dr. O. A. Brown, then pastor of Eighteenth Street Church, New York City, and Dr. FitzGerald, then treasurer of the Missionary Society and later bishop. These two men were very intimate friends. When Dr. Strong read the list of articles placed in the box and it was closed and set in the stone, Dr. FitzGerald said in an undertone, "Dr. Brown, you will be in heaven when that box sees the light again." Dr. Brown replied in a loud whisper, "Is that so, Doctor? And where'll you be?"

During one of the cold nights in February back there in those beautiful years an unusual amount of snow had fallen on the Seminary campus. The students of Dr. Strong's class felt that it would be too much for their loved teacher to walk the long distance between his residence and his recitation room. The only one of the professors who possessed a sleigh was Dr. Upham, and to him the boys went for permission to draw Dr. Strong from his home to the class. Permission was, of course, granted, and some ten or twelve of us took hold of the sleigh and pushed it to Dr. Strong's door, and in a moment our revered teacher appeared well wrapped for his unique sleigh ride. The

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boys loved him so well that they would have drawn him this way for miles had it been necessary, but what we could not do in length of journey, we did in enthusiasm. In an incredibly short time Dr. Strong was seated in his chair and at the end of the recitation he was drawn back again to his home by his grateful students.

We insert a few from the volume of golden sayings which proceeded from the golden mouth of the now sainted Professor Upham:

Any new gospel is an old lie.

It's the decay of devilology quite as much as theology which constitutes the weakness of so much of the preaching of modern times.

The narrower chimney makes the better draft.

How quickly a revival burns up all the trash.

Some men pray as if the Lord were deaf and they had undertaken the contract to make him hear.

Some very crooked sticks grow on Zion's hill.

If the conservative brother ever gets to heaven he will back in, singing, "What peaceful hours I once enjoyed!"

Be sure to be in your pulpit the first Sunday after Conference. Get there before the devil does.

I'd shoot my dog if he wouldn't rather run under my wagon than somebody else's.

A man in Ohio was within my memory expelled from the ministry for "the ungodly practice of wearing suspenders."

In no profession does cordial sympathy count for so much as in the ministry. Don't try to run your engine with cold water.

Don't always preach veal sermons. Get out some beef sermons.

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Keep young, keep sweet, study.
Don't shake hands with the devil till you meet him.
Put off the old man, brethren, but don't put on the old woman.

Dr. Cuyler visited Spurgeon. They talked till eight o'clock. Then Mr. Spurgeon excused himself saying, "I must ask to be excused; I have to prepare my sermons for to-morrow. I will be back in an hour." In an hour he returned having his two sermons ready. Now, brethren, this kind of extempore preaching is not to be confounded with "extrumpere preaching."

Dr. Guthrie was requested to preach an old sermon. He took for his text: "To write the same things to you to me is indeed not grievous."

What is a man to do if his ass falls into the pit on the Sabbath? Should he not pull it out? Yes, of course. But if he persists in falling in every Sunday I would do one of two things: either fill up the pit or kill the ass.

I don't know as much as I used to know. But what I do know I know tremendously. One thing I know is that God for Christ's sake forgave my sins.

There are two classes of Christians: Quakers and earthquakers. The Methodists are earthquakers.

When you go into the city take your best clothes. When you go to the country take your best sermon.

As a church we have had little to say about "apostolic succession," but we have gone right on achieving "apostolic success," which is far better.

When you have a sermon to preach and are limited in time, cut off both ends and set fire to the middle.

Early in the school year, which began in September, 1894, I was much disturbed by the enthusiastic testimonies which the other students were giving at prayer and class meeting regarding the definiteness of

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their conversions and the clearness of their calls to the ministry. I never knew when my religious life began, for I never remember a time when I did not pray, and so my conversion was not an outstanding break in my life.

My call to the ministry was also of a very quiet kind. To me it was a clear and settled conviction that my life could count for most in God's service in the Christian ministry. The testimonies of my fellow students led me to serious misgivings regarding both my conversion and my call to preach. For counsel I went to Dr. Upham and laid the whole matter before him. The genial but wise man opened his heart and gave me a bit of his own religious experience. He stated that he could not tell the time of his own conversion and then related the following as the clearest religious experience in his memory. I quote his own words as they occur to me twenty years later.

"When I was a little lad only three years of age, I remember that I did something which displeased mother. She took me into a room where we could be alone and said to me, 'Sammy, do you know that you belong to Jesus more than you belong to me? When you are bad it displeases me, but it grieves him more than it grieves me. You belong to him and must not forget that all your lifetime you must try to please him.' I was deeply impressed with mother's words and the impression has never gotten away from me to this day."

Dr. Upham made clear to me the fact that it was my present relationship to Jesus Christ that was of vital concern and that it was quite unnecessary for me to worry because my religious experience did not happen to be like that of some other people.

Dr. Upham's magnanimity was beautifully illustrated when it came to the criticism of the students'

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sermons. He could always find something good to say about the sermon, namely, the text.

The following incident as related by an alumnus shows how Dr. Upham's sense of humor remained with him to the very last:

It is said on good authority that shortly before his death the noble man sank into a state of semiconsciousness. The friends by his bed felt that perhaps the end had come. A physician entering the room was asked if he thought that Dr. Upham was dead. He put his hand under the covers and felt of Dr. Upham's feet, and then said, "No, he is not dead. His feet are warm, and no man ever died with warm feet." Then, to the surprise of all, they heard a feeble voice, "John Huss did."

Both time and space fail, to tell, yea, and courage, to attempt reference even in the remotest way, to the wonderful women—those queens of the Forest—whose presence has blessed and is still blessing the school. An entire chapter might be written upon the literary societies which have come and gone during the course of the years, and another upon the visiting lecturers and their almost priceless contributions to culture and joyous living. The whole field of sports and athletics has purposely been set aside, and the almost limitless store of later tradition connected with men now on the faculty, both in their home life and in their classroom work. Enough has been given here to quicken the consciousness of every

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Seminary man to the fact of the abundance and quality of Drew tradition made in the brief span of one lifetime. Let us preserve every shred; let us draw very close together in this jubilee festival and set out upon our opening epoch with the consuming zeal which has always marked the men of Drew.

Vivat Academia,
Vivant Professores,
Vivat membrum quodlibet,
Vivat membra quælibet,
Semper sint in flores!

CHAPTER VI

THE MAKING OF BOOKS

THE sure test of the fulfillment of ideals by a university from the glory of the Middle Ages to the days of scattering, of disuniting, and of complexity which now prevail, has always been that it possessed a company of scholars who lived and worked within its friendly confines and that scholars born in different lands were bred of its nurture. A theological seminary is a university measured by the standards of the age which first produced universities, for the term university was applied to the *Studium Generale* of those days, and a *Studium Generale* "was not a place where all subjects are studied, but a place where students from all parts are received. As a matter of fact, very few *Studia* possessed all the faculties. Even Paris in the days of her highest renown possessed no faculty of Civil Law, while throughout the thirteenth century graduation in theology was in practice the almost exclusive privilege of Paris and the English Universities."¹

¹ Hastings Rashdall, *The Universities of Europe in the Middle Ages*, vol. i, p. 8. This book seems little known among the strange people who now prate ignorantly of a university as a place where *everything* is professed.

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Indeed, in the thirteenth century the three universities whose prestige was greatest were places renowned for the cultivation of one, or at most of two provinces in the field of learning; so was Paris the home of the study of theology and arts, Bologna of law, and Salerno of medicine. These were *Studia Generalia*, or universities, not for multiplicity of subjects, but for their power to draw together masters and pupils of different lands or of different nationalities. By these tests a modern theological seminary is a *Studium Generale*, a university, for from many lands have always come students to their seats, and never more than to-day.

If, now, a theological seminary be a university in the historic sense, it must be judged by the standards which its historic origin and its historic development have made conclusive, and the test is easily discernible and readily applied. A university must prove its right to exist by the two-fold test that it fit men for the professional exercise of necessary public functions, and that it contribute to the lighting of new torches of knowledge and the passing of them onward to those who shall come after. The fitting of successive generations of men to be teachers, ministers of religion, and healers of the sick, this was the primary purpose of the mediæval university. In so far as this was really accomplished the uni-

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versity laid just claim on the winning of new students and the just and honorable applause of Church and State. The second test was the test of what is now commonly called productive scholarship, the production by masters and students of books wherein new knowledge was declared or old learning restated in forms more perfectly adapted either for teaching or for general use. To this test Paris, Bologna, and Salerno responded not only with the rare contributions to knowledge springing direct from original sources, but by the far more numerous and deservedly honored manuals of knowledge, collections of past opinions, and by the general organization of learning.

To these two tests Drew Theological Seminary as a university whose field is theology must respond and claim the honor of a heartening success or the sad reproof of failure. To the first of these tests response in full and overflowing measure is elsewhere made, and to the second I am now bidden to give answer. Has this Seminary called to its service men who have made worthy contribution to the literature of the widely extended disciplines of theology, and has it nurtured among its students men who have thus served the age?

In the fifty years of its history only a few less than fifty men have joined its faculty either as



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AT RIGHT



ADMINISTRATION BUILDING AND CHAPEL

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professors, instructors, or temporary deputies for special teaching service. The record of their achievement is so surpassing that a catalogue of their published writings would fill pages, and the adequate characterization and appraisal of their contributions to theological learning would demand a large volume. The well-defined limits of this chapter and the proper conditions and purposes of this day make possible nothing more than a survey, in the large, of their labors and a mention of a few outstanding figures. In this survey it must ever be held in mind that originality in the fields of human learning is the rarest of all gifts. Creative originality, the production of thought entirely unknown before, is so seldom to be met in the whole history of university life in all lands and all times that when it does appear the man who had made its discovery belongs of right to the few men of consummate genius. Learning makes progress through the repetition of that which is already known to which the productive scholar makes some small contribution as he restates the conclusions of his predecessors. This is the higher form of scholarly production, and it is not too common in the case of the largest Universities. The second and lower form is the production of manuals which make no pretense of originality, textbooks born only of adequate knowledge and presented with didactic skill. The

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productivity of by far the larger number of university professors, in America at least, is limited to this latter class of work, if and when they produce at all. The genial theory of the uncritical distributors of largesse in the forms of pride and praise, that university professors are widely productive of original work in even the smallest measure needs only to be answered by Samuel Johnson's justly celebrated phrase, "Clear your mind of cant."

It is in the writing of books or papers which truly advance human knowledge by the restatement in higher and better forms of the precious learning garnered by the rich and storied past, or in the production of the humbler but hardly less useful manuals and text books or similar forms of the apparatus of knowledge that we celebrate in the fifty years' history of Drew Theological Seminary, and in these forms or contributions we may justly challenge comparison with the record of any similar institution. However that may be, the outstanding fact is that the literary productiveness of the Seminary deserves to rank fully with its record of high usefulness in the preparation of men for the manifold activities of the church of Christ in the world. The small leisure which teachers and taught have enjoyed has produced a harvest out of all proportion to any just expectation, and it is to the recog-

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nition of this and to its mention that we must now turn.

In the fifty years there are a few names that stand out supreme above all others because either of the extent of their productivity, or the influence which it exerted in the church and the world, and they are McClintock, Crooks, Strong, Hurst, and Miley. Others have done nobly, but they have excelled, and to them belongs the prior right of mention and of praise.

The Seminary was happy indeed in the choice of its first president. John McClintock was by nature and training a scholar with the unmistakable tastes and inclinations toward learning for her own sake regardless of the immediate harvest of use or value. His range of learning passed from the classics of Greece and Rome to the latest words of Tholuck in German theology and Bungener in the literature of French studies in Church History. With George R. Crooks he produced two textbooks, a First Book in Latin and a First Book in Greek, each of which bore the wise claim that they were written on the "Method of Constant Imitation and Repetition," and if anybody has produced a surer method for the learning of any language than the method of constant imitation and repetition I have not yet heard of it. To these two books McClintock added two others of his own, a Second Book in

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Greek, and a Second Book in Latin, both with Reading Lessons in Prose and in Verse and each with its fitting vocabulary. Here, then, was a president who not only loved the supreme literatures of the glorious classical age, but was able to venture upon the field trod by many of the most learned of the former days, and bold enough to produce textbooks that the rising generation might have its opportunity of enrichment in the fundamentals of all sound learning. A man who had laid such foundations in his own personal scholastic production might be expected to plan a course of Seminary instruction which should boldly challenge the practical with the ideal, and demand that the coming ministry should be prepared not merely by rule-of-thumb induction into the management of church activities or the making of sermons, but rather should be compelled to taste the bitter sweets of a higher knowledge, and learn to know something of the Holy Scriptures in the languages in which they were written and gain acquaintance with the history of the church and her various systems of thought. It is, therefore, small cause for surprise that he should translate from the original German: *The Life of Christ in its Historical Connection and Historical Development*, by Dr. A. Neander, being assisted in this enterprise by Charles E. Blumenthal; or that he should edit for American

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use a History of the Council of Trent from the French of L. F. Bungener; or that he should issue an Analysis of Watson's Theological Institutes and publish in a volume of two hundred pages his own lectures on Theological Encyclopædia and Methodology. To these one must add a long list of sermons on great occasions such as the death of President Lincoln, or in the ordinary work of a preacher both in America and as American pastor in the city of Paris during the great Civil War. But the largest achievement of his life was the inception of the Cyclopædia of Biblical, Theological, and Ecclesiastical Literature with his distinguished colleague, Professor James Strong. This was a work monumental in character as it was in size, and the boldness to conceive it in those days is a marvel. Three of the big volumes were actually issued from the press during McClintock's lifetime, and a fourth was nearly ready. So passed the Seminary's first president, leaving behind him not only the drafted forms of the Seminary's first courses of instruction, which have perhaps been very little bettered on the side of learning, but a most precious heritage of devotion to theological scholarship and to productiveness in it.

By the side of McClintock in the early days of the Seminary's history stood the editor of the Methodist, George R. Crooks, who became pro-

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fessor of Historical Theology in the Seminary eleven years after McClintock had laid down his burdens. If McClintock were a facile scholar, a man of extraordinary public and popular gifts, who met far above all reasonable expectation the intellectual demands of this day, Crooks was the more exact scholar, meticulous, cautious, yet aglow with enthusiasm and fired with a love of learning unparalleled for many years in the Seminary's history. During the major part of his life Crooks was a prolific writer for the press, not only as editor of the Methodist but also as a contributor to other journals. He acquired the editor's touch, taste, and critical skill, and it was therefore natural that much of his later energies should have flowed forward in the editorship with Professor J. F. Hurst of a Biblical and Theological Library, which for size and comprehensiveness had for years no serious competitor. Hurst had a mind adapted to great schemes and large hopes, and the editorial supervision of the books jointly planned fell largely and at times exclusively into the competent hands of Crooks. Over them he toiled with astonishing assiduity, stamping them all with the hall mark of a dignified and worthy scholarship. Had he labored less on the work of others he would have produced more under his own distinguished name, yet even with this he wrote largely and well. We have already seen

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that he collaborated with McClintock in Greek and Latin textbooks. Rising above these he edited a school edition of Butler's *Analogy*, and thence into biographies of McClintock and of Bishop Simpson. In 1884 there appeared a big book upon *Theological Encyclopædia* and *Methodology*, upon the title page of which stood the name of J. F. Hurst beneath the name of George R. Crooks. Crooks never made any secret of the fact that to all reasonable intent and purpose the book was his, and the share of Hurst in it too small for ready measurement beyond the area of early plan and suggestion. The life of Crooks could only have been crowned by the production of a *magnum opus* on the history of the Christian Church, but the effort was too long postponed and the book as finally issued came posthumously from the press under the editorial supervision of his learned daughter Catherine. In learning, in vigor of mind, in sparkle and dash, in the flash of irony and the whip of sarcasm we shall not soon see his like again.

The coupling of the name of Crooks with the name of McClintock has brought into third place James Strong, who became professor in 1868 and remained at his post until 1893, and wrote more prolifically than either of the distinguished men whom we have been praising. He was the universal scholar of the early Seminary history; no

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field was strange to him, nor was the range of his learning approached, much less surpassed, by any of his colleagues early or late. He wrote as freely upon the gospels as upon the Pentateuch, composed brief epitomes of the grammars of Greek, Hebrew, and Chaldee (Aramaic), and added to them a Greek Harmony of the Gospels, and an English Harmony and Exposition of them. He could produce a Theological Compend for Advanced Scholars, and Introduction and Analysis of the Epistles to the Romans, the Hebrews, and the Book of Revelation, to be followed by an Introduction and Analysis of the Book of Ecclesiastes and An Explication and Vindication of Solomon's Song. He was the American editor of the ponderous Lange Commentaries on Daniel and Esther, and left behind him a part of a Commentary on the Book of Psalms on a scale so great that if completed it would have filled a big folio after the large manner in which the scholars of the Renaissance wrote their thoughts about the Bible. He wrote upon the Future Life, delineated the Tabernacle of Israel in the Desert in a book with elaborate diagrams and sketches, and laid the plans for a still more pretentious and comprehensive work on the Temple. He published books on A Year with Christ in the Old Testament, on Sketches of Jewish Life in the First Century, and Sunday

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School Question books in five volumes. The amount of all this is so overwhelming that one can scarce measure the industry which produced it or grasp the avid passion for expression which dominated the author. It is, however, sad to think how much of it was written in determined opposition to the newer and larger views of the Old Testament, the sounder and more comprehensive philological methods of comparison with other Semitic languages. Strong was conservative in his opposition to the works and ways of his colleagues in Old Testament study everywhere, and intensely dogmatic in his repudiation of every form of biblical criticism. The men who worked at it from Wellhausen to Driver were all wrong and altogether wrong, and none of their works moved him from an allegiance to the *ipsissima verba* of an ultimate orthodoxy in biblical study. Not even upon the periphery of chronology would he concede an error in priestly computations, and as late as 1875 he put forth Tables of Biblical Chronology in which every synchronism between the reigns of the kings of Israel and Judah was reconciled to the last degree, and no discrepancy appeared anywhere. It was a veritable *tour de force* of impossible adaptations, and it was seen by the impartial to be still born. But the same man who could do work so completely unrelated to the times in

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which it was conceived was a master in the field of compilation and editorial skill. We have already seen how he began with McClintock the editing of the Cyclopædia of Biblical, Theological, and Ecclesiastical Literature, and how three volumes had issued when McClintock died. Strong called no other to share editorial responsibility with him, but drove steadily onward until ten great volumes stood complete in handsome typographical dress in the year 1881; and not content with even this achievement added two supplementary volumes in 1885-86. He had indeed many helpers, but he wrote an immense mass of this material with his own hand and edited all of it. It is an achievement so colossal that nobody from that day to this has dared emulate it. Not even James Hastings, incomparable editor as he is in this day, has written so much of the dictionaries and encyclopædias which his fecund mind has planned and his editorial skill brought to a happy conclusion. But Strong knew how to surpass even his own greatest efforts, for in 1895 the presses gave forth an Exhaustive Concordance of the Bible. Nothing that I could say would give any adequate impression of the surpassing greatness and thoroughness of this truly monumental work. It would do honor to a Sanhedrin of the learned, to an Academy of savants. As so often happens it is far better known in

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Europe than in America, and in England men in the great libraries turn to it in the well-founded confidence that the verse sought in vain everywhere else will rise smiling to the seeker's eye in its magnificent pages. As a concordance to the Holy Scriptures it is supreme; there is no competitor, and there can be none while the Authorized and Revised Versions hold sway among men. This one work, I make bold to say, justifies the existence of Drew Theological Seminary as a home of sacred learning; if none of its professors had ever written another book, the salaries paid all who have served would have been wisely spent to produce that one single immense book, for it is now an indispensable tool for every man who affects to study the Old and New Testaments in the English tongue. The Seminary can never honor too highly the name of James Strong, layman in the church, its supreme encyclopædist and concordance maker.

In 1873 there came to the Seminary as professor of Historical Theology John Fletcher Hurst, who had had a year of university training in Germany and the further advantage of five years' experience of German life and thought as professor in the Martin Mission Institute. Deeply impressed by the more conservative aspects of German theological thought, he began his literary career as an intermediary between

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Germany and America in the publication of translations of Hagenbach's History of the Church in the Eighteenth and Nineteenth Centuries and of Van Oosterzee's Lectures in Defense of St. John's Gospel, and of the voluminous Lange Commentary on Romans. His first book published wholly under his own name was a History of Rationalism, which appeared in 1865. Thus began a career which promised to rival even James Strong in multiplicity and comprehensiveness. His mind produced more plans of books than any hand, however industrious, could have written, and he moved naturally into a position in which he became first the editor of the work of others employed for the purpose of furnishing materials to be passed under his eye into rapidly appearing books. In the second stage he readily became a syndicate, not indeed in name but in method and result. When he had planned a Short History of the Christian Church he enlisted the services of John Alfred Faulkner, whose labors reached so extended a compass that Hurst made acknowledgment in the preface so broad as to lead men competent to judge in matters so delicate that large, very large, portions of the book must have been wholly written by the younger hand. At this time Faulkner had already given full proof of a scholarship far more exact, well balanced, and comprehensive than

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Hurst was ever able or fitted to attain. It was therefore not a cause for wonder when it became generally stated that the big two-volume History of the Christian Church (1897-1900) was written by Faulkner, Rishell, and Starbuck, and that whatever editorial supervision the book had received from Hurst was not sufficient to destroy the marks of other minds. In some such fashion also was written the large seven-volume History of Methodism in which there participated a goodly number of workers whose names find mention in the Foreword, but do not appear upon the title page. Mention has already been made of Hurst's collaboration with his more learned colleague Crooks, and, there is, perhaps, little need to enumerate in this late day the differing yet similar associations with George H. McGrew in the production of *Indika; the Country and People of India and Ceylon* (1892), or with Albert Osborn in the preparation of the elaborate *Literature of Theology* (1896). Hurst lived a life of labor the product of which was useful in many ways and served well the needs of the church, but he would probably have done more had he done less—a paradox perhaps equally applicable to others in other institutions who did their work in similar ways.

The name which follows next in order in the muster roll of the early heroes is the name of

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John Miley, who wrote far less than any of his colleagues who have already passed in review, but who wrote in such a mastery of his own field and in such an outpouring of a deep nature and moving personality that perhaps none of those who wrote far more made a stronger impression upon the church. John Miley was not trained as a scholar in the more recent sense of that much-abused word. He had received only the collegiate education which a small Kentucky College could give, and from its doors had entered at once upon the active exercise of the pastoral charge and the public preaching of the characteristic doctrines upon which a militant Methodism was wont to lay its chief emphasis. He preached mightily in numerous charges of the church in Ohio and then in the State of New York, and beat out in the constant practice of the pastoral office a form of sound and vigorous thinking and made a workable system of theology. His mind had a strongly argumentative bent, and he was a dangerous antagonist in the controversies with certain forms of Calvinism against which Methodism then contended earnestly for the rights of the Arminian Theology. His first book was on Class Meetings (1851) and gave evidence of a practical side to the thinker's mind, which seemed to fit him for a continued career as an able and faithful pastor in the cure of souls. He sat in

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five General Conferences, and was even put forward by admiring, though unwise, friends as a candidate for the office of bishop, but made a happy escape into a post far more delightful. In 1873 he became professor of Systematic Theology in the Seminary, and his real life began. Six years later the presses gave forth his *Atonement in Christ*, a book which exerted an immense influence upon the theology of the church. I make no pretense of attempting to determine its relative position among other presentations of the great doctrine, but there can be no dispute that the book had immense value in the holding of Methodist preaching to an increasing, rather than diminishing, emphasis upon this as the central doctrine of Methodism. Encouraged by this success Miley sat down deliberately, when already he might have been called an old man, and wrote his *Systematic Theology*, which appeared in two volumes in 1893, the year in which he became an octogenarian. The book was received into the official course of study prescribed by the bishops for all candidates for admission to the ministry of the Methodist Episcopal Church, and thousands of young preachers conned its virile and masterful pages. Few men in Methodism's history can have had a greater influence than that, but great as it was the man, to us who knew him personally, always seemed greater than his books,

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and the tenderness of his heart well mated with the ruggedness and strength of his mind.

I have passed in review the mighty masters and must turn to survey in words briefer in number and less weighty in import some who stood with them in the effort to express the meaning of Methodism and the content of its message. Of these the great outstanding figure is Randolph S. Foster, first professor and then president and later bishop. Foster, justly renowned as a preacher, was less likely to produce books of profound and moving influence comparable with those of his distinguished brother-in-law Miley. His first publication belongs to the venerable and illuminative controversy of his early manhood and bore the title *Objections to Calvinism as It Is*. It gave evidence that his cast of mind was distinctively theological, and prepared expectation for his more pretentious efforts in a series of large volumes, entitled *Studies in Theology*, some with subtitles *Prolegomena* (1889), *The Supernatural Book* (1889), *Theism* (1889), and others more or less detached and bearing the titles *Creation* (1895), *God: Nature and Attributes* (1897), and *Sin* (1899). The books were big outwardly, they bore witness to a mind deeply concerned with the momentous questions of the relations of God to men, but the one devoted to the Bible was hopelessly unrelated to the ques-

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tions of the day, and the whole series somehow failed of deep influence upon the thinking of the church. His fame is secure as a preacher who rose at times to such dizzy heights of eloquence that men scarce knew how to listen and remain themselves in full possession of their own thoughts.

To Drew Theological Seminary Daniel P. Kidder gave ten years (1871-1881) of teaching service from a life singularly varied in activities and rich in a modest usefulness. The greatest influence of his life was not his missionary service in Brazil, nor even his class room teaching which never, or at any rate seldom, blazed with passion to set youthful minds afire, but rather in long and fruitful service in connection with the Sunday school activities of the church. For twelve years he was Corresponding Secretary of the Sunday School Union and editor of the publications and tracts of the Methodist Episcopal Church. His hand compiled successive editions of the Catechism, and as editor of the Sunday school books published by the Methodist Book Concern no less than eight hundred and nineteen volumes issued from the presses with his name, as editor, upon the title page. This service would alone entitle him to grateful memory, yet to this he added a book of no small beneficence entitled *Helps to Prayer* (1874), for surely no theologian

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were better employed than in seeking to enhance and broaden and deepen the exercise of prayer in the church. His Treatise on Homiletics, first published in 1864 and again in 1868, attained a London issue in 1873, but seems not deeply to have influenced the ministry of his own day.

Besides those who served long periods in the class room, many men of many minds filled varied positions for shorter terms and made each his contribution to the literature of the school. In the years of anxiety and doubt concerning the financial stability of the school, James Henry Worman gave four years of instruction in modern languages. Born in Germany, educated in Berlin and in Paris, he wrote a long series of textbooks in German and in French, and anticipated interests later to come to fruition by the publication even of Spanish textbooks. It may to some be a subject of deep regret that the teaching of modern languages in the Seminary long since lapsed, for the practical use of them in Home and Foreign Missions and the need of them in many forms of higher theological study has grown and not diminished. In the related field of English Literature, Homer B. Sprague gave instruction of high and beautiful quality, unfolding to wondering ears the incomparable riches of the mother tongue in words of unforgettable quality. To him belongs the praise of hav-

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ing written nobly upon Shakespeare and Milton and of having celebrated in winged words the service of the volunteer soldier and officer in the Civil War, capping it all with an edition of the Book of Job in exquisite form.

The roll is called. It is confined, except for the merely casual allusion, to those who have held positions of responsibility in the Seminary and have joined the greater company beyond. To give any critical estimate of the work of living men who still exercise tongue or pen were full of peril, having the danger on the one side of a laudation little likely to be approved by the inexorable judgment of posterity, or on the other of an appreciation defective in color and life because of differences of opinion or the general weakness of an imperfect relativity. To the chronicler of a century's history must be left the appraisement of the works of the present.

There remains now of this assigned task only a passing word of explanation for those who bore away the diploma or degree of the Seminary but never exercised the *venia legendi* within its beloved walls. The earlier graduates of the Seminary whose record upon earth has closed wrote little and published less. They entered the ministry of a church intensely evangelistic and responded wholeheartedly to its call to become preachers, not writers of books. The church had

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few places of service where there was any leisure, and without this dear and gentle concomitant of activity there can be no literature. Not one of those whose names are known to me among the honored dead may lay just claim to vie in literary reputation with those who taught them in the class room. To them was denied even that grateful, albeit moderate, leisure granted to the professors whose occupancy of the most delightful seat in the world, a professor's chair, gave opportunity, and they could not be expected to write books, and they did not. But since they have passed, the more recent generations of graduates have fallen on better days and the books have begun to appear. Some of them have, indeed, become professors in their turn and have brought honor to their Alma Mater and still do serve her growing fame. These names must await the praise of him who shall look back upon us when ten lustrums shall have rolled around.

For others than the professorial group and the few pastors of great churches who have written out a message for their own day, hope, still unfulfilled in any large measure, awaits upon those whose high privilege it may be to sit in studious calm in country parishes as did our forbears in the dear mother Church of England, carrying on investigations in recondite corners of theological science and publishing books which

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shall advance the knowledge of men. The church has changed much since the days of the fathers of Drew Theological Seminary, but it has not yet produced a company of scholars worthy of comparison with the men whom the Church of England seems regularly to bring forth, preaching in quiet nooks apart and writing one great book that learning and religion may go forward hand in hand. Let the morrow bless us also, in this most kindly way.

I have tried to praise and appraise those whom we do well to emulate. I have been mindful of Johnson's aphorism that "he who praises everybody praises nobody" and have tried to mingle judicious criticism with merited applause. It is however true, as the same philosopher once declared, that "men are seldom satisfied with praise introduced or followed by any mention of defect." Perhaps the larger world which now envelops and incloses these one-time servants of the Seminary, is less given to the sensitive shrinking from mention of defects, and is rather careless of the judgment of to-day. To the Shades I appeal, and let the written record stand. Worthy is the past and well deserving of the praise here brought to expression. The past at least is secure. The future is only measurably in our keeping. May its literature be worthy of the past because it is better than the past ever dreamed.

CHAPTER VII

FELLOWSHIP IN SERVICE

RESULTS! It is one of the words which have been given a new significance by the emphasis of modern life. “What are you good for?” is the one question which clamors for an answer. “Cut it down! Why cumbereth it the ground?” is the swift sentence that falls upon that which cannot by worthy achievement justify its right to endure.

“What are you good for?” Drew hears the question and Drew answers it, proudly and with confidence, by pointing to its twenty-five hundred graduates and the work they have done for the kingdom of God. There is not a State in the Union, and there is hardly a country in the world, in which they may not be found. From a thousand pulpits they sound the note of Christian leadership. To tens of thousands of homes they go with the word which brings healing and light. Here and there and everywhere they stand as types of Christian manhood, the gospel translated into life, guardians of holy things, watchmen on the towers of Zion, to whom men cry, and not in vain, “Watchman! What of the night?”

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It were an easy matter to select a few outstanding men from among the alumni of the Seminary, describe their work, and present that as ample proof of the Seminary's great contribution to the church. But that would not be fair because it would not be representative. If there is one thing more than another that impresses the man who knows what the alumni are doing, it is the range and variety of their work. It is not that that work is scattered. Leadership in the kingdom, especially as ministers of the gospel, is the characteristic that they share in common. But that is a task that involves to-day a variety and multiplicity of activities which was never dreamed of by the ministry of a generation ago. The work being done at Drew, and the work being done by Drew men in the field, is an infallible index of the growing expansion of the vision of the modern church and of its effort to realize the vision. It is not so long ago that there was no essential difference between the church in the city and the church in the country. The city was not what it is now and the country was not what it is now. Almost every church was a "family church." The minister was duly appointed to preach the gospel, administer the Sacraments, and feed the flock of Christ. The preparation for such work was a comparatively simple matter, involving a set course in the

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strictly theological disciplines. But society is plastic: it is continually assuming new forms. Unexpected movements take place. With the changes come new problems. These problems affect every institution, and they have affected the church profoundly. The ministry has found itself facing new situations, in the cities, in the suburbs, in the rural communities. Drew men are successfully meeting these situations for the reason that they are being prepared for the very problems which changing times have evolved. The demand on the Seminary is not that it produce a stereotyped body of men prepared to work under ideal conditions or under the conditions of a bygone day. The demand is that it train men for the exercise of the high office of the Christian ministry under actual conditions. The evidence that Drew is meeting the demand is found in a gradually changing and expanding curriculum on the one hand, and on the other hand in the manner in which the alumni everywhere are applying the new solutions.

“The cities must be won for Jesus Christ.” On every hand that conviction is being expressed. Those who are responsible for the administration of the Seminary have set their face against the suicidal policy of retreating before the influx of the foreigner and closing the doors of city churches which have lost their former constituen-

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cies. They have accepted the conclusion that the solution of the problem is to a large extent in training men of a given nationality to work among their own people. No one understands the immigrant so well as the immigrant understands himself. To send the gospel to a people by one of their own sons, speaking their own language, knowing the inner side of their history, acquainted with their prejudices and aspirations —this is to take a long step toward successfully grappling with one of the most difficult situations the church is being called upon to face. Ten years ago the Seminary received a young European who spoke several languages, but hardly a word of English. He had been well educated, and his progress in the acquisition of the English language was so rapid that he graduated with his class. In the years since his graduation he has been able to do most successful work among people of different nationalities, and not the least reason for his success is the fact that he could speak to them in their own language, and with an insight and sympathy which is born only of community of race. For years past the Seminary has had among its students a number of Italians. They have been trained expressly for work among their own countrymen. These men are to be found working among the Italian communities, and the congregations they are organizing,

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the churches they are building, the leaven of new conceptions, new ideals, and new purposes which they are introducing among their people, are the ample vindication of the sound judgment of those who initiated the policy.

It would be invidious to select for special mention any one man when there are so many who deserve the description *primus inter pares*. But the work of Julius Hecker is so well known that it may be used with propriety as an illustration. This young man was acquainted with several of the languages of middle and eastern Europe. He graduated from the Seminary in 1912, and in connection with his course did the work for the degree of Doctor of Philosophy at Columbia University. Dr. Hecker became connected with the Church of All Nations on Second Avenue in New York, and manifested a deep interest in a group of Russians among whom no one had been able to accomplish any Christian work. He began to work among them, helped by his knowledge of their language, his understanding of their psychology, and his sympathy with many of their aims. He established an "Open Forum" to which anybody was invited to come and make his contribution. They came by the score, and at last by the hundred. Anarchists of the most rabid type, Socialists with the most impossible dreams, hurled their questions and their demands

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at the young leader. He met them without flinching and won the confidence of the men. One does not stop to inquire if all the activities of that church are strictly according to approved ecclesiastical standards. The paradoxical truth is that if they were, they would not be in operation. The social, the industrial, and the educative go hand in hand with the spiritual: they are, indeed, a real *preparatio evangelio*. How true this is to be seen in the fact that Dr. Hecker has raised up and trained a number of Russians and persons of other nationalities to do Christian work among their own countrymen.

But the church is confronted by the problem not only of the homogeneous foreign community but also of the foreign community which is heterogeneous. Often enough in communities of this kind there is a church which was once the pride of the neighborhood. The solution of such a problem appears to be in the leadership of a native American who has associated with him a band of workers representing the various nationalities of the community. There are Drew men who are engaging in such leadership with marked success, and it would be a pleasure to mention them all, but as an illustration of this type of church take the Broadway Methodist Episcopal Church, Cleveland, Ohio, which Elmer E. Pearce, 1910, has been administering with

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large success amid a mixed population of Bohemians, Poles, Italians, and other nationalities.

Not less difficult, and certainly not less critical, is the situation in the country church. The same general conditions which have numbered the days of the little red schoolhouse and its antiquated equipment and methods have numbered the days of many a little white church. The decline in the numbers and the vigor of these congregations brought it to pass that the minister all too often regarded the country church as merely a temporary inconvenience to be tolerated until he could receive an appointment to a town or city. The disintegration from within was fostered by the minister's half-hearted leadership. It was clear that if the decay was to be arrested, it could be done only as men were brought to see that the Christian leadership of a rural community was every way a worthy task to which a whole lifetime might well be devoted. But he who would do this must be trained for the service. He must not only know that he was confronted by a task: he must know also how to address himself to that task. It were well that he retain the circuit-rider's spirit, but if he knew nothing more than the circuit-rider's methods he was doomed to failure. In 1909, Drew established a Chair of Christian Sociology. It was the first theological seminary in the country to do so. Not least

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among the purposes for which the Chair was established was the fostering of interest in the rural church, and the results show that that has been done with the same earnestness and zeal which have characterized the work on the problem of the church in the city. Students are continually impressed with the genuine opportunity which the rural church affords. They have been taught to think in community terms. To-day Drew men by the score are giving concrete proof that the rural church has greater possibilities of usefulness than it ever had in the past. They know the philosophy and the strategy of the community survey. They know that if a certain method will arouse a man's interest in one thing the same method will arouse his interest in something else. They are showing that there is not a worthy thing in the life of the village or the countryside of which the church is not the firm friend, and that there is not an unworthy thing of which it is not the implacable foe. Drew deliberately set itself to arouse in its students an enthusiasm for the Church of the Open Country, and it has succeeded. To rob these statements of the appearance of mere generality, step into the study of a certain Drew man in one of the Eastern Conferences. He has an equipment that would arouse the envy of the most astute sales manager of a commercial concern. On the

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wall is a large chart showing every dwelling-house, store, farm, and public building within an average radius of four miles of the church. On his desk is a card system tabulating every person in the community. There isn't a single thing he could possibly want to know about anybody but he knows it, or knows how to get it: ages, income, occupation, conveniences, education, politics, papers, religious status, predominating interests, absentees—everything that could in any way help him to understand an individual or a family he has at his finger ends. He has strategic leaders within a given area, and these leaders keep him informed on changes or events of any importance within the area. He is a veritable "social engineer," or, more correctly, he is a prophet of the kingdom of God who bends to his purpose every conceivable means. In five years the membership of his church has almost trebled. Nothing has been sacrificed: the Sunday services are reverent, hearty, and evangelical; the Epworth League is a vital force; and the prayer meeting is one of the most enthusiastic services of the church. Nor is the pastor a mere organizer and administrator. He nourishes himself on great books, and the papers he reads at the institutes are always of high rank. He is simply one of many, a representative of a new type. Drew is proud of these men who, having learned laws

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and principles in the sociological laboratory, are successfully applying them in the interests of the kingdom to the conditions of life in the rural community. When next the historian writes a book on Some Famous Country Parishes he will be able to find his material on American soil, and not a little of it will be provided by sons of Drew.

A third field in which graduates of the Seminary have already achieved distinction, and in which all the students of recent years have received definite instruction, is in the field of religious pedagogy. Not less quickly than it responded to the call that men should be equipped for meeting the changed conditions in the city and in the country did Drew respond to the call for men trained to apply the principles of psychology to the work of the church and the Sunday school. A department was created especially for this purpose, although it is a significant fact that men who had left the Seminary even before the Chair was established had already caught the vision of the new possibilities and were agitating for the recognition by the church of principles which had long been recognized and utilized in secular education. Under the influence of the work that is being done the old idea of the Sunday school is fast disappearing. A new idea has come, an idea which is psychologically and pedagogically defensible, an idea which recognizes distinc-

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tions between ages and insists on instruction accordingly. Among the Drew men engaged in fostering the new idea are Matthew J. Trenery, 1898, Superintendent of Extension Work; William A. Brown, 1900, Superintendent of Missionary Education; Arlo A. Brown, 1907, Superintendent of Teacher Training; James V. Thompson, 1905, Superintendent of the 'Teen Age Department; and until recently Ralph Welles Keeler, 1907. Nobody will begrudge the special mention in this connection of the name of Henry H. Meyer, of the class of 1903. He has carried on and enlarged the work so ably begun by Dr. McFarland and others. As Editor of Sunday School Publications he has stood consistently and aggressively for the ideal of putting the work of religious instruction on a level with the work of the public school. The effect is being manifested throughout the entire church. The literature of the Sunday school and of the manifold efforts which are connected with the crucial question of conserving and winning the young for the kingdom compares favorably with that of any other denomination, and Drew rightly claims a share in the achievement and all that it implies. Not only by lecture and textbook, but by means of the "clinic," students have had brought to them the theory and practice of religious instruction. The work is so entirely modern, and the

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field of its application is so extensive, that it is small wonder that it has laid hold of the church as it has. The lamentable failure of the past to abolish the gulf between the church and the Sunday school and other young people's organizations is being overcome. An examination of the records shows that Drew men who received their training even in the earlier days have in very many cases proved themselves capable of adjustment to the new point of view—in itself a sufficient reply to the criticism that theological education was beside the point; while those who have gone out in more recent years are fast demonstrating that the study of religious psychology and pedagogy is a feature of incalculable value in the equipment of the leader of the church of to-day.

Even a brief mention of what Drew has already done in this new field would not be complete without a reference to the work of organizing the social and recreational activities of the community. The Seminary maintains a well-equipped modern gymnasium, which is under the direction of an instructor whose former work in the Young Men's Christian Association gave him a wide reputation. Students are not only taught in the art of caring for themselves, but they are taught how to organize groups for the purposes of recreation. The fact throws an in-

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teresting sidelight on the changed conception both of the minister at his work and of the minister in preparation. It seems a far cry from a lecture on theology to a lecture on organized play, but who will deny that the final practical value of the first may not be very largely determined by the second? The minister who knows the theory and the practice of play, and whose preparation has included the study of such movements as that of the Boy Scouts and the Camp Fire Girls, has merely found a fresh application of the Pauline principle of becoming all things to all men. The recreational center has come to stay in modern life, and Drew men are showing that they know how to foster, guide, and use the idea.

The set purpose of this chapter has been to draw attention to the work of the rank and file of the ministry who have received their training at Drew. The Seminary has, however, contributed its full share of the men who are engaged in the official and administrative and educational work of the church. On the Board of Bishops of the Methodist Episcopal Church it is represented by William Burt, 1881; William F. Anderson, 1887; John L. Nuelsen, 1890; Theodore S. Henderson, 1895; Herbert Welch, 1890; Adna W. Leonard, 1901; and John E. Robinson (special), 1873. Scores of Drew graduates

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have been or are now District Superintendents, outstanding leaders in the work of the kingdom. To the important work of editing the periodicals of the church it has contributed such men as Levi Gilbert, 1874-75, for many years Editor of The Western Christian Advocate; the late Gross Alexander, 1877, Editor of The Methodist Review of the Methodist Episcopal Church, South; David G. Downey, 1878-80, Book Editor of the Methodist Episcopal Church; George P. Eckman, 1886, former Editor of The Christian Advocate; John J. Wallace, 1887, Editor of The Pittsburgh Christian Advocate; Dan B. Brummitt, 1902, Editor of The Epworth Herald; and Henry H. Meyer, 1903, Editor of the Sunday School Publications. Among the Drew men engaged in the administration of Christian and social enterprises mention may be made of William I. Haven, 1878-79, Secretary of the American Bible Society; William A. Layton, 1878-79, Superintendent of the Brooklyn Church Society; John F. Fisher, 1881-82, Superintendent of the Children's Aid Society, Cleveland, Ohio; A. G. Kynett, 1884, Recording Secretary of the Board of Home Missions; James W. Magruder, 1887, Secretary of the Associated Charities, Baltimore; G. H. Bickley, 1890, Superintendent of the Philadelphia City Missionary Society; G. Franklin Ream,

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1907, Secretary for Religious Work of the Board of Education. Many Drew men have entered the educational field. It is impossible to give anything like a full account of these, but the following incomplete list of college presidents and of principals may suggest the worth of the contribution: the late Jonathan M. Meeker, 1880, at the time of his death Principal of Centenary Collegiate Institute at Hackettstown; Charles E. Hamilton, 1889, Principal of Cazenovia Seminary; Herbert Welch, 1890, who at the time of his election to the episcopacy was President of Ohio Wesleyan University; Samuel F. Kerfoot, 1892, President of Hamline University; Wallace B. Fleming, 1897, President of West Virginia Wesleyan College; Frank MacDaniel, 1889, Headmaster Pennington Seminary; Arthur D. Berry, 1898, Dean of the Theological Seminary, Tokyo, Japan; James W. Campbell, 1899, President of Simpson College; John Gowdy, 1902, President of the Anglo-Chinese College, Foochow, China; William H. McMaster, 1902, President Mount Union College; Robert J. Trevorrow, 1903, Principal of Centenary Collegiate Institute; Clarence Paul McClelland, 1910, President of Drew Seminary for Young Women, at Carmel, New York, established by the beneficence of Mr. Daniel Drew; Charles W. Flint, 1906, President of Cornell

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College; and J. D. McCormick, 1907, President of Parker College. Drew is well represented in other theological seminaries. Besides its numerous alumni who are doing work of this kind in the mission field, it has given to the faculty of Garrett Biblical Institute three professors: F. C. Eiselen, 1900; Lynn Harold Hough, 1905; and Leslie M. Fuller, 1910; and Lindsay B. Longacre, 1896, to the Iliff School of Theology. Among other Drew men holding executive positions are Frank P. Parkin, 1886, a Secretary of the American Bible Society at Philadelphia; C. V. Vickrey, 1902, Laymen's Missionary Movement; George W. Carter, 1893, Secretary of the New York Bible Society; Charles H. Fahs, 1901, Research Secretary of the Foreign Missions Boards Council; George F. Sutherland, 1903, Assistant Treasurer of the Board of Foreign Missions; Ralph E. Diffendorfer, 1907, Joint Educational Secretary of the Boards of Foreign and Home Missions; Ralph W. Keeler, 1907, Director of Publicity for the Board of Home Missions; and Harrison S. Elliott, 1911, Bible Study Secretary of the International Committee of the Y. M. C. A. The list is by no means complete. It is given merely to illustrate the manifold contribution of the Seminary to the leadership of the forces of the kingdom of God.

But the fact cannot be too strongly empha-

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sized that the vindication of the Seminary is primarily in the fact that by far the majority of its twenty-five hundred graduates have gone into the working pastorate of the church. A goodly number of these are in the mission field, and their story is told elsewhere. It is a story full of romance, but no less romantic even if less conspicuous is the story of the hundreds of men in the various home Conferences who in quiet and unostentatious ways, and often enough with little recognition of their real worth, have done the work of the Christian ministry. In city churches uptown and downtown, in suburban districts, in towns and villages and countryside throughout the land, these men are to be found at their task. The far-reaching social changes of recent years have brought many of them face to face with strange and difficult conditions. No small share of the success they have achieved they are quick to attribute to the influence of the Seminary that trained them. Who will undertake to compute the value of the service these men have rendered and still are rendering to the kingdom of God? Many a time have they been found with the few who stood in the breach and saved the day for righteousness. The chosen course of their Lord they have made their own: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the

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poor: he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And like their Master, they have pursued their course in season and out of season. They sit by the bed of pain; they hold the hand and comfort the last moments of the dying; they hear the story of shame and sorrow and point the stricken heart to the place of healing; they offer counsel to the perplexed; they guide the feet of the young into places of safety; to the haunts of wretchedness and to the homes of luxury they go on their common mission and with their common message; on Sabbath days and on other days their voice is heard proclaiming the ministry of reconciliation. The school where such prophets tarried awhile for instruction has no apology to offer for itself or them. The fruit bespeaks the tree, and the tree rejoices in its fruit. It is possible that the most potent single human factor in the progress of the kingdom of God is an efficient working pastorate. It is the supreme function of Drew Theological Seminary to supply the kingdom with leaders of this kind. Even this cursory survey of the activities of its alumni suffices to show how well that function has been discharged.

CHAPTER VIII

IN ALL THE WORLD

“THE chief advance in evangelical missions has taken place since the middle of the seventies of last century. . . . Many things have cooperated to bring about this advance: the death of the great Livingstone; the discovery of the course of the Congo by Stanley; the dawn of the new colonial era; the progressive success of missions; the growing employment of women and of medical activity in the missionary enterprise; the production and distribution of good missionary literature; the missionary quickening produced by Hudson Taylor, the founder of the China Inland Mission; by the evangelistic movement associated with Moody, by the Keswick meetings, and by the student missionary movement; and finally, the permeating of all sections of the church ever more potently with an understanding of the missionary task imposed upon the church.” This concise yet comprehensive statement is from the pen of the late Professor Gustav Warneck, of the University of Halle. Its significance lies in the fact that Drew Seminary had been founded and was well under way by “the

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middle of the seventies of last century," and was thus able to make an important contribution to this enlarging expression of the missionary purpose of the church.

The missionary spirit was prominent in the Seminary from the beginning. During the earliest years of the seventies, before a single missionary had gone out from her halls, Professor (later Bishop) Randolph S. Foster touched upon the condition and destiny of the heathen in the course of his lectures on Systematic Theology. Like John Wesley, but unlike so many of his latter-day followers, this professor of theology made statement of his conviction that the heathen, those who had never had the opportunity to hear the name of Jesus Christ, were not necessarily lost, but had a chance of reaching heaven through the merits of the unlimited atonement in Jesus Christ.

One of his students, troubled by so dangerous a doctrine of his professor, ventured to ask why he felt it incumbent to preach the gospel to the heathen if they were not of necessity lost. His answer was clear and concrete. It cannot be put in quotation marks after these years, handed down from father to son by word of mouth, but in substance it was this: I take the gospel to the heathen for the same reason that I give it to my child. If my child here in the home-land, sur-

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rounded by the helpful influences of a Christian environment, cannot get along without the gospel, how can the heathen do so? No one could want a more convincing answer even to-day.

All the early graduates of Drew have a warm place in their hearts for Dr. Kidder. In a distant mission field of the church a Drew graduate was in the habit on occasion of repeating a saying of his which is known as far as its author himself: "Seize the moment of excited curiosity for the acquisition of knowledge." It is repeated here not because it has any connection, but simply because the mention of Dr. Kidder inevitably brings it to mind, and Dr. Kidder's name is used because on Monday, December 9, 1872, he delivered an address in the city of Newark, in connection with the anniversary of the Missionary Society, on the theme, "Theological Seminaries —Our Missionary Recruiting Ground." We do not know what he said on that occasion, but it is suggestive of the missionary spirit of the Seminary that the address should be delivered at all, a year before the first missionary went out from her doors.

But the missionary fires were already beginning to burn brightly in the student body. In 1872 John C. Davison and Julius Soper were much impressed by the call to the mission field, and especially by the determination of the so-

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ciety to found a mission in Japan. The climax of the questioning and purpose-making was reached when Davison said to his classmate, "Soper, I'll go to Japan with you." Soper accepted the challenge and these two became the first representatives of the Seminary on the foreign field.

The first mention of Drew men in the Annual Report of the Missionary Society occurs in the Report of 1872. After speaking of the appointment of Dr. Robert S. Maclay as Superintendent of Missions in Japan, the report proceeds: "Since the adjournment of the [General Missionary] Committee three others have been selected to accompany Dr. Maclay as assistants, Rev. Julius Soper, Rev. J. C. Davison, and Rev. M. C. Harris. These are young men of earnest, practical devotion, of sound Christian culture, thoroughly imbued with the spirit of their great mission." Bishop Wiley, who was present at the organization of the mission in Yokohama, appointed Maclay and Correll (recently attached to this mission) to Yokohama, Harris to Hakodate, Soper to Yedo (now Tokyo), and Davison to Nagasaki. This was in August, 1873, and thus did our Methodist work in Japan begin.

Since that day a steady stream of Drew men has been turned toward Japan, so as well nigh to dominate the situation. The first in the suc-

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cession were James Blackledge, who was in attendance at Drew 1871-72, and who was sent to Japan in 1882, remaining there three years as a teacher in the Boys' School, and C. W. Green, who, immediately upon graduation in 1882, went to Japan and served until 1890, when he returned and took up work in the Philadelphia Conference. The next class, that of 1883, furnished two men for Japan, both of whom have retained their connection ever since. The first was David S. Spencer, always characterized by indefatigable labors for the country and people of his choice, and the other was Herbert B. Johnson. Johnson remained in Japan until 1904, when he was transferred to the superintendency of the Japanese work on the Pacific Coast. Here his work has been marked not only by the able prosecution of his allotted task, but by special prominence in the defense of the Japanese on the coast and in the attempt to bridge over the chasm between the Japanese laboring man in his foreign environment and the somewhat narrow-minded Americans with whom he was compelled to associate. Who shall say but that in the end this may be the largest work to which this Drew man could have been called? In these days, when all the Christian forces in our own land as well as in Japan are eagerly seeking to lessen the strain and misunderstanding

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between the two countries, it ought to be a matter of congratulation to all Drew men to have such a man as **Herbert B. Johnson** in so strategic a position.

In late years again Japan has been especially attractive to Drew men. Arthur D. Berry, of the class of 1898, is now Dean of the Theological Seminary in Tokyo, and on the same campus with him at Aoyama are Charles S. Davison and Edwin T. Iglehart, of the class of 1901, and Charles W. Iglehart, of the class of 1906. Nor must we forget to mention Francis N. Scott, 1899, who in 1904 went to Japan and has done an important work in connection with the Chinzei Gakuin, our boys' school in Nagasaki, and J. Ira Jones, who after spending a term of service completed his theological work, returned to the field, and almost immediately thereafter (1917) was forced by ill health to come home. His work on the language in the preparation of a valuable word list marks him as one of the linguists in a land where to be such means far more than in many other fields. These six younger Drew men have made a large place for themselves among the missionary leaders of the empire. Davison has just completed his work on the revision of the Japanese New Testament. The youngest member of a carefully chosen interdenominational committee, he was desired because of his

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unusual knowledge of the vernacular, no missionary in the country being his superior in this respect.

A part of the secret of this facility in the use of the Japanese is to be accounted for by the fact of his birth in the country. He was the first of the sons of Drew men to follow in the footsteps of their fathers. This too was the intention of Edmund D. Soper, 1905, the son of Julius Soper, but alas, he was held up in this country and is now relegated to the teaching of Missions and Comparative Religion in the Seminary, when he might have been working in the seething Orient, where men like to be found because big things are in the air. Another of these missionary sons of Drew, the last to go to Japan, is Robert S. Spencer, of the class of 1915, who has just taken up work in the land of his birth.

In the report of the Missionary Society for 1877 is the first notice of the Rev. Y. Honda. He is spoken of there as the "president" of the "Ancient School" of the Daimio, or Feudal Lord, of Hirosaki, in the northern part of the main island of Japan. He was at that time acting as native preacher in that city, and was giving his time gratuitously. He and a few others in Hirosaki had become Christians a few years before and were members of the Dutch Reformed Church. After a careful study of Methodist

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polity they requested a change of church relationship. Honda became prominent as a trusted Christian leader. In the face of splendid opportunities of political preferment he decided to put all such suggestions aside and devote himself to the work of Christ and the Church. In order to fit himself the more thoroughly for his chosen work he came to America and took a special course at Drew during the year 1889, thus becoming a son of Drew, the most illustrious of all her foreign graduates.

Returning to Japan, he was soon made the head of the Aoyama Gakuin, the leading Methodist college in Japan, and later when the Japan Methodist Church was formed Honda was elected the first bishop of the new church. His untimely death was a serious blow to Methodism in Japan. He was known particularly for his dependableness and his deep Christian spirit. His Bible was well worn and thumbmarked. All who knew him placed implicit confidence in his judgment and in his character.

Bishop Honda was the best known of a long succession of Japanese who have been students at Drew. We can mention but a few. Among them are Obata, of the class of 1901, who represented the Japan Methodist Church as Fraternal Delegate to the General Conference of 1916, held at Saratoga. The last of the succession are

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two students now in the Seminary, Seishu Kawashiri, of a Samurai family of south Japan, who was the recipient of the Daniel P. Kidder Prize in the Department of Practical Theology at the Commencement of 1917, and Takuo Matsumoto. The latter is a fellowship man in the Old Testament and is now under appointment as professor of the Bible in the theological seminary in Tokyo, the Philander Smith Biblical Institute. Thus has Drew made her contribution to the religious life of new Japan. She has furnished not only a splendid quota of foreign missionaries, but has helped in the furnishing of the native ministry of the Church of Japan. And last but not least, one of the most loved and highly honored of the sons of Drew, Bishop Herbert Welch, bears the responsibility of episcopal supervision in Korea and Japan.

Turning to Korea much the same situation obtains as in Japan. The first missionaries to that new field, which was opened up in 1885, included Henry G. Appenzeller, of the class of that year. He was a true pioneer, and is to be honored as one of those largely responsible for the firm hold Christianity has taken in that land. Abundant in labors, he lost his life in the wreck of a coasting steamer while on the way to attend a meeting of the translation committee of the Korean Bible. One of the latest appointments

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to Korea is that of the son of this pioneer, Henry Dodge Appenzeller, of the class of 1915, who is at this writing on his way to the country where his father gave up his life.

A succession of Drew men followed the elder Appenzeller to Korea. First there was William A. Noble, of the class of 1896, then Wilbur C. Swearer, 1898. Swearer's death in 1916, while on furlough, caused by the effects of overwork, came as a great shock to his friends. The class of 1900 sent Charles D. Morris, and who could ever forget Morris who has looked into the smiling serious face of that son of Erin? Enthusiastic and devoted, utterly unselfish in all his life, he has done an important work in Korea and has raised up many friends of Korea in the home land. John Z. Moore, of 1903, and Charles S. Deming, of 1905, both earnest, devoted, successful missionaries, together with young Appenzeller, who has just gone out, complete the list.

A breadth of view has characterized this mission from the start. Cooperation with the Southern Branch of Methodism and with the various Presbyterian bodies in the field has led to an apportionment of territory which has prevented all overlapping and friction. The harmony is so complete that in a unique sense Christianity makes its appeal to the Korean as one united movement. In the exceedingly serious and deli-

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cate relations between the Japanese and the Koreans our Methodist missionaries especially have shown a spirit of understanding and a willingness to accept the new situation with heartiness, which has done much to alleviate a situation otherwise far more difficult of solution. Drew may well be proud of the part her sons have played in the regeneration of this Hermit Nation, now emerging into the light of the modern day.

In China Methodist missions had been founded several decades before Drew opened her doors, so there is no record of the work of pioneers. This has not prevented the Seminary from making an impress on China through her graduates. The name of Marcus L. Taft, of the class of 1877, who gave in all twenty-six years of service in North China, is known both at home and on the field. Into North China have also gone Burton St. John, of 1902, who unhappily has been compelled to relinquish his work on the field because of poor health, and Carl A. Felt, of 1906, now connected with the School of Theology at Peking.

Into Central China has gone Harry F. Rowe, of 1897, now connected with the new Union University at Nanking; and into West China Benjamin F. Lawrence, of 1908; and into the Fukien Province Bernard H. Paddock, of 1909. Foo-chow and the Fukien Province, our oldest mission in China, have been more largely touched by

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Drew than any other section. Not to mention others, three men have stood out signally in the work in the South. There was George B. Smyth, 1880, who gave nineteen years of service before coming to this country, where he became the representative of the Board of Foreign Missions on the Pacific Coast. He was followed by James Simester, 1896, whose early death in 1905 caused a vacancy which could not be filled. His visit to the Seminary a short time before his death made a deep impression upon the student body. His never-to-be-forgotten declaration that a missionary presents not only Christ but himself as one who has been fashioned by Christ, stands out after these years, at least in the memory of one auditor, then a student preparing for the mission field.

John Gowdy is President of the Anglo-Chinese College at Foochow. Graduated in the class of 1902, he went immediately to China and in a short time was placed in his present responsible position. He is one of those exceptional men who have found their lifework in educational work in China. No more important work can be done for that nation which for ages has looked so implicitly for leadership to its intellectual, educated men. Several other recent men may be mentioned. W. H. Miner, 1913, is in the Sunday-school work in Foochow, Mark W. Brown,

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1914, is located at Taianfu, and Earl A. Hoose, 1915, is connected with our work in Central China at Kiukiang.

Passing to India and Malaysia we stop at the Philippines, where the memory of William A. Brown, of 1900, still lingers as a benediction. Compelled to return to this country through ill health—and how our mission in the Philippines has suffered in this regard—he has devoted himself to missions in the home church, now holding the position of Missionary Secretary of the International Sunday School Association. He was followed by Ernest A. Rayner, of the class of 1904, who likewise was compelled on grounds of ill health to return home, but who likewise is continuing his missionary work by teaching courses on Missions and Comparative Religion in connection with his professorship at the Nebraska Wesleyan University. The last in the line is A. L. Beckendorf, 1917, now on his way to the Philippines to continue the Drew succession in the islands.

On the Indian and Malaysian field the first name is that of the old hero of the Cross, Philo M. Buck, of the class of 1878. In one sense he is Drew's first foreign missionary, since his course at the Seminary was taken after one term of seven years in India, which began in 1870. Happy it is that Dr. Buck still lives and prose-

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cutes his work in the United Provinces with devotion and vigor. A man of prayer and deep piety, his life has been a shining example both to natives and foreigners as far as he has been known. His son, Oscar M. Buck, of the class of 1908, followed in the footsteps of his father and had one short term on the mission field. Like so many he is now in this country, unable to return to the land of his birth and his desire because of physical disability in his family, but is doing a large work for the church and the kingdom as professor of Missions and Comparative Religion at Ohio Wesleyan University.

Looking over the list of those in this field one's eye picks out the names of Bishop J. E. Robinson, a student at Drew during the year 1873, Charles L. Bare, of the class of 1880, Principal of the Bareilly Theological Seminary, Stephen S. Dease, of the same class, who is still serving in India, the land of his birth, and Frank L. Neeld, 1881, who after giving thirty years to India lives now in Hartford, Connecticut. There is also Albert A. Kidder, 1886, who after years of service in India entered the Congregational fold and is to be found on the Pacific Coast.

After ten years Charles B. Hill, 1896, joins the Drew contingent in India. And there are others, Albert T. Leonard, 1898, and Charles E. Parker, of the class of 1901, a class which sent

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seven men abroad to the mission field. We may delay just for a moment at the name of Parker to remark that the reputation he made at the Seminary was such that it was commonly said that where Parker was there would be seen what genuine piety meant.

At least two other names should be mentioned; one is that of Albert J. Amery, of 1903, who had already served one term in the Anglo-Chinese College and Singapore when he took his theological course. He continues at his task in that great school at the meeting place of the nations. The other is that of J. Benson Baker, "Baker of Baker," for that was his college, who went out to India in 1904 after graduating the year before, and is one of the thin line of heroes doing the work which ought to be apportioned among twice or three times their number. Among the more recent graduates now in India are Arthur Bruce Moss and John D. Harris, both of the class of 1912, Clyde B. Stuntz, 1913, son of Bishop Stuntz, who goes back to his native land, Clement D. Rockey, of the class of 1914, now teaching at the Bareilly Theological Seminary, and E. J. Guest, of the class of 1916, who has gone to the Boys' High School at Bangalore.

The relation of American Methodism to Africa has not always been happy. The so-called "self-supporting" missions under the leadership of

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Bishop Taylor did not levy heavily upon our colleges and seminaries and have had to be rescued by the church under the leadership of Bishop Hartzell and those who went out under his direction. Among the Drew men who have gone out to Africa all have found their field in the South. Robert E. Beetham, 1901, and Glenn A. Baldwin, 1899, are now in this country in the regular ministry. Even before the day of which we are speaking, Edward E. Pixley, 1891, went out and met an untimely death soon after reaching Africa. Of the Drew men who have gone to this great field two remain, Samuel Gurney, of the class of 1890, and Charles A. Kent, of the class of 1904. After completing his theological work Gurney took a course in medicine and went to Africa in 1902. Fifteen years have now passed and Samuel Gurney continues his faithful and most effective labors in Southern Rhodesia. With a marvelous future before her peoples Africa presents an almost unparalleled challenge to the Christian world, a challenge which must find a lodgment in the hearts of many more of our Methodist theological students than has been true in the past.

In Latin America Drew men are to be found everywhere from Mexico to the republics of the far South. The first name which occurs on the lists is that of Levi B. Salmans, M.D., class of

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1883, who went down to Mexico in 1885 and is still to be found in his old field. The next name is that of Roland D. Powell, 1885, who served on the field from 1889 to 1905, and is now in the home land. Then comes Gerhard J. Schilling, of the class of 1893, big of body and big of heart, who first went to Burma in 1893 and spent five years in the newly established Methodist mission there. After a few years at home he went in 1902 to Argentina, where he remains a tower of influence for Methodism, Protestantism, and Christianity.

The class of 1895 sent out Manuel Andujar, whose name betrays his Spanish descent, to Mexico, from which field he was transferred in 1901 to the newly opened work in the island of Porto Rico. Harry A. Bassett, 1897, is another Drew representative in Mexico. Albert S. Watson, 1901, went to South America for a term of years and is now in educational work in this country. Frank J. Batterson, 1902, was sent to Argentina and continues his work there, and Frederick A. Lendrum, of the same year, went to Mexico for a short term of service. Other names are those of John C. Elkins, 1906, and Vernon M. McCombs, 1906. What shall we say of McCombs? It is just a little difficult at times to locate him on the map. One might put it in this way, that wherever a Spaniard is to be found

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anywhere in California, there "Mac" is likely to be at any moment. This suggests several words, one of which is "ubiquitous," and that just about describes this true servant of God, who when not allowed to remain in Peru could not be repressed and is the apostle to the Spanish-speaking people of Southern California.

Albert Bauman and Ernest N. Bauman, both of 1907, and Maynard L. Wolcott, of 1912, went to South America, thus giving evidence that Drew's interest in the republics to the south is continuous and gives promise of a steady flow of missionaries to that land of need and opportunity. And last, we mention the name of R. E. Marshall, of the class of 1917, who is pastor of our Church at Panama in the Canal Zone.

We have left Europe until the last, and what an exhibit Drew has there! Three of her sons who have become bishops of the church went first as missionaries to some European country. Bishop Burt, class of 1881, gave eighteen years to the work in Italy before his election to the episcopacy. Bishop Nuelsen, class of 1890, born of German-American parents in the city of Zurich, Switzerland, is as much at home in Europe as in America. The trio of bishops is complete with Bishop A. W. Leonard, member of that illustrious missionary class of 1901, who served his ministerial apprenticeship in Italy.

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Drew has no less reason to be proud of her nonepiscopal representatives in the European field. As far back as 1875 occurs the name of Elford F. Lounsbury, whose service in Bulgaria covers the years from 1875 to 1892. His successor in Bulgaria was Elmer E. Count, 1888, who after a term of service in Italy was sent to the Balkans, where he would be to-day were it not that the fortunes of war make it impossible for him to set foot on the soil. What the Bulgarian Mission, that mission whose history has been marked by so many vicissitudes, will be after the war no one can tell, but one thing is sure, that whatever is done by our church must of necessity be under the leadership of this princely man, Elmer E. Count.

In Italy two other Drew men have made themselves felt, one of them N. Walling Clark, of the class of 1883, the bulk of whose service has been given to Italy and the development of the educational work of our church in Rome. Dr. Clark is doubly close to Drew—not only is this his Alma Mater, but Mrs. Clark is a daughter of the man most beloved of our Seminary, Dr. Buttz. The class of 1897 sent another man to Italy who also bears a double relationship to the Seminary. Bertrand M. Tipple, a brother of our President Tipple, has been in Italy since 1910, and has given himself to the important work at

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the center of our work in Italy, and at present is engaged in a college enterprise in Rome which promises to be one of the outstanding features of our Methodist work in Europe.

Two other European countries must be touched where the beginnings of Methodist work is under the direction of Drew men. George A. Simons, 1905, is a resident of Petrograd, and has remained at his post in spite of war and revolution. His work has made real progress and has commended itself to religious leaders from other religious bodies. Dr. John R. Mott has spoken in high terms of appreciation of the work Simons is doing in the Russian capital. The class of 1906 sent to the new mission field of France the enthusiastic and devoted Ernest W. Bysshe. One scarcely realizes while in the Seminary with certain men how they are destined to grow and expand in the presence of great opportunity. The letters and articles of this servant of Jesus Christ from France have been an inspiration to workers at home. It is a great contribution Drew has made to send men like Simons and Bysshe into fields where great wisdom as well as mature character are so greatly in demand.

Drew has sent her quota to the foreign field and intends to continue doing so. But she has also been making her influence felt at the home base. Here during the missionary revival of the

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past fifteen or twenty years, leadership, particularly among the young people, has fallen on the shoulders of a group of Drew men. S. Earl Taylor, of the class of 1899, was one of the leading spirits in the transformation of the Epworth League into an effective missionary agency. For years he was in charge of the young people's department of the Missionary Boards of our church. At the General Conference held in Minneapolis in 1912 he was elected one of the Corresponding Secretaries of the Board of Foreign Missions, and was reelected at Saratoga in 1916. Thus a large share of the burden of the missionary administration of our church falls on his shoulders, and a better executive or more devoted Christian could scarcely be found.

A list of Drew men who have done pioneer service in introducing missionary education into our churches and Sunday schools would include Charles V. Vickrey, class of 1902, connected for years with the Missionary Education Movement and the Laymen's Missionary Movement; George F. Sutherland, 1904, joint Young People's Secretary of the two Mission Boards of the church, and now Assistant Treasurer of the Foreign Board; Ralph E. Diffendorfer, for many years a Secretary of the Missionary Education Movement and now joint Educational Secretary of the two Boards; Francis Edwin Whiteside,

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1904, connected with the Centennial Commission of the Board; and last, Harold E. Witman, 1916, assistant in the Department of Missionary Education, who so recently met his death, caused by heat exhaustion, on his way to an Epworth League Institute in Iowa.

Another name must be added to make this list in anywise complete. That is the name of Charles H. Fahs, of the class of 1901, who is Research Secretary of the Foreign Mission Boards Conference of North America. Under his direction has grown up in New York City the largest and most important missionary library in the world, called the Missionary Research Library. With knowledge of the field of foreign missions and its literature surpassed but by one or two only in this country, this Drew graduate is making himself almost indispensable to all scholarly research in the field of missions and allied subjects. It might also be mentioned that Burton St. John, whose name has been noted above in connection with China, has been engaged in statistical missionary research. The first formal product of his work was published less than a year ago in the form of an elaborate "Statistical Atlas of Foreign Missions," which is recognized as the authoritative work on missionary statistics.

The writer lays down his pen not with a sense of relief but with bated breath. Names have

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been missed, much which should have been said does not appear, inadequacy almost in the nature of the case is everywhere evident. He must ask to be believed when he says he made an attempt to find documentary sources for the notes on men herein contained, but such information as he desired could not be found. This sketch has been written in dependence on memory, hearsay, ministerial gossip, and reputation. This being so, the items which came to the writer's ears are those which are incorporated here. Without doubt other items quite as interesting or uninteresting as these are known to each one who reads these lines. Let each fill in for himself as his mind travels over the world and visits these and other Drew graduates in all the mission fields of the church. Then one of the chief ends of the writing of this chapter will have been attained. Drew men will be indulgent as they read this survey, and that is enough.

And now, how changed are the conditions as compared with the old days when these men went to the field. Almost all the men whose names grace these pages went out without the training in missions and comparative religion now offered in the Seminary curriculum. They are the first to give the heartiest welcome to the new courses which are being offered and to stand back of the trustees and the faculty in the advance steps now

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being contemplated. But while all this additional equipment is being made available, we of the Seminary of to-day must take off our hats to the splendid men of the older time and of yesterday. We may have more courses to offer and a larger faculty to make special training effective, but we shall never surpass the consecration and devotion of these men of God, graduates of old Drew, who have done the Master's work so well and so faithfully. All hail to the men of Drew who have followed the trail out to the farthest nooks and corners of the earth, and have there made the echoes ring with the praises of their Lord and Master Jesus Christ!

CHAPTER IX

BUILDERS AND BENEFACTORS

ONE day when Jesus was talking with men concerning the right use of money, and showing them how impossible was a divided service, it is related that "To all this the Pharisees listened, bitterly jeering at him; for they were lovers of money" (Weymouth's translation). Not such have been the builders of this school. They have been money makers perhaps, but money lovers? By their fruits are they to be judged. What institution has had more devoted, larger-hearted friends or known more openhanded generosity? Schools and colleges are maintained, in part at least, through income from tuition and room rents. Drew Seminary was established and has been supported wholly by beneficence. It is a West Point of the church. Men in training here for leadership of the hosts of the kingdom are not required to purchase instruction or to pay for a place to pray, to study, to dream. Grounds, buildings, endowment, annual income have all been given to the Seminary and the church for the better training of her ministers. What friends Drew has had through these fifty years! When one thinks of them all he feels like sing-

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ing, as did Whittier at the close of the Civil War, "Laus Deo." It is something for which to be openly thankful. Looking back over the half century the marvelous kindness of God is to be seen everywhere. The years have been literally crowned with his goodness. The heritage into which the men of this newer day enter when they take up residence on the Drew campus is the fruitage of the faith, hope, and love of scores and hundreds of Christian men and women who have builded themselves into the institution known throughout the world as the Drew Theological Seminary. It is impossible in a book of this size to make mention of them all. But their names are written in the books of God and on the hearts and lives of the graduates of this school who are proclaiming with power and success the gospel of the Son of God. There are some, however, who by virtue of long service in connection with the affairs of the school, or because of large benefactions or for other reasons, must be given high place in this account of the builders and benefactors of Drew Theological Seminary, that their names may be known from generation to generation.

In an earlier chapter just tribute has been paid to the man whose name the school bears. Daniel Drew's thank offering in 1866 and subsequently, to found and maintain this school of theology,

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was a large one, the largest single contribution to the Centenary of Methodism fund, and the largest up to that time to Christian education. Dr. Crooks says that it aggregated more than four hundred thousand dollars. Bishop Hurst thought that it would total six hundred thousand. Of Mr. Drew's financial failure and his inability to redeem the pledge which he had made for endowment mention is made in Chapter II, but it is only right that our conviction should be reiterated now as it was voiced by Dr. Crooks a quarter of a century ago, namely, that had not Mr. Drew's fortune slipped from him he would have carried out his original purpose to the letter.

There is a name which must be placed well up on the list of the founders. It is that of Mr. Charles C. North, one of the members of the Centenary Central Committee, and one of the sub-committee of three appointed to wait upon Mr. Drew and ascertain his purpose as to a centennial gift. He was active in locating the Seminary and in fixing its ideals. I find his name as a witness to Mr. Drew's signature on the deed conveying the Forest and the Mansion and other property to the trustees of the Seminary. He acted as secretary of the board for a considerable time and until his death in 1875. A man of affairs, a leader of men, a Christian gentleman, genuine, forceful, prudent in counsel, energetic,

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sagacious, Charles C. North contributed much to this school and to Christian education during his very useful life. It was he who at the request of the Centenary Central Committee prepared "suggestions to the General Conference respecting the Sunday school and other connectional funds." When, two weeks later, his suggestions were read to the committee, Dr. McClintock was directed "to modify and incorporate them in the report" to the General Conference, and in this report was the recommendation of a feasible plan for a collection to be taken in all our Sunday schools on a given day. "It was adopted by the General Conference, which ordered that the second Sunday in June, annually, be observed as Children's Day." The significance of this suggestion and the subsequent acceptance of it by the General Conference in its relation to theological education cannot be overestimated. It must have been in the order of divine providence this creation of a fund, to be used primarily as aid for young men and women in training for the Christian ministry and for missionary service, and the establishment of a school of theology at almost the same moment; and it is worth noting that the group of men who ordained the Children's Day Fund and who were largely responsible for the formation of the Board of Education, of which C. C. North was the first corresponding

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secretary, were among the earliest builders of Drew Theological Seminary.

What counselors, what guardians and administrators of the trust committed to them by the church, what faithful servants of the school Drew Seminary has known! Its trustees from the beginning until now have been men of experience, judgment, consecration, and achievement. The present board is made up of the following able men: Bishops Cranston, Berry, McDowell, Burt, Wilson, Anderson, Nuelsen; Drs. Henry A. Buttz, James M. Buckley, William V. Kelley, Frank Mason North, William I. Haven, Charles L. Goodell, George P. Eckman, A. H. Tuttle, George W. Smith, Eugene A. Noble, William A. Layton, Allan MacRossie, and Francis B. Upham; and Messrs. John M. Cornell, Alfred P. Sloan, James W. Pearsall, Alexander Carmichel, Jr., Walter R. Comfort, Milton E. Blanchard, James Bradley, William W. Carman, James R. Joy, Franklin I. Bodine, William H. Van Benschoten, George F. Hodgman, Frank DeK. Huyler, Lowell H. Brown, Richard E. Reeves, Leonard D. Baldwin, and W. S. Pilling, and the President of the Seminary, *ex officio*. Of these we may not write now except in general terms and warmest appreciation of their faithful services and their devotion. Nor will it be possible, in the space allotted, to write ade-

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quately of the men of other days, but let it not be thought for a moment that we are unmindful of our debt to them. Far from it. But how in a single chapter, or a volume, could one say what he would like, or what he ought, of such bishops as **Janes**, **Simpson**, **Gilbert Haven**, **Foster**, **Harris**, **Andrews**, **Warren**, **Hurst**, **Fowler**, **Goodsell**, **Foss**, **FitzGerald**, and **Spellmeyer**, or such ministers as **Daniel Curry**, **Curry the mighty**; **John P. Durbin**, without a parallel in wisdom and cultivated eloquence in the church; **John S. Porter**, one of the eminent men of the Newark Conference; **R. L. Dashiell**, Missionary Secretary; **Morris D'C. Crawford**, ecclesiastical statesman; **James M. Tuttle**, true minister of God, whose son, one of the foremost preachers of his generation, is now a trustee; **John Lanahan** of the Baltimore Conference, sturdy son of battle; **Charles S. Coit**, **Jacob Todd**, and **Littleton F. Morgan**, each of whom gave about twenty years of faithful service, all strong preachers of the word; **George F. Kettell** and **Gilbert H. Gregory**; **Henry B. Ridgaway**, the saintly Ridgaway, later President of Garrett Biblical Institute; **Charles S. Harrower**, the gracious, knightly soul; **Albert D. Vail**, the beloved, and **Andrew Longacre**, that beautiful spirit; **James Montgomery**, versatile and efficient; **James M. Freeman**, lover of youth; **Homer Eaton**, neighbor

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and friend; J. Morgan Read, graduate of the school and faithful to its interest to the end of his active life!

And what laymen! Theodore Runyon, a great chancellor of the State of New Jersey, and Minister to Germany; Enoch L. Fancher, of the Supreme Court of New York, courtly, keen, erudite; George T. Cobb, of Morristown, suddenly killed in a railway collision, and whose heirs endowed a chair in the Seminary he loved, bearing his name; Benjamin F. Manierre, a distinguished citizen of New York and an influence for righteousness; Cornelius Walsh, a conspicuous figure in Church and State; Harvey B. Lane, most versatile of college professors; James Bishop, of New Brunswick, New Jersey, one of the most refined of men and of large property; Daniel D. Chamberlain and William H. Drew, related to the founder; Francis H. Root, of Buffalo, New York, a man of wide influence, lover and patron of education; John H. Ockershausen, one of the corporators, the head of large sugar refineries; John A. Wright, George I. Bodine, George I. Seney, George G. Reynolds, E. L. Dobbins, Richard Grant, William D. Farwell, elected to the vacancy caused by the death of Daniel Drew; O. H. P. Archer, A. H. DeHaven, J. Edgar Leaycraft, F. W. Tunnell, W. L. Boswell, William H. Murphy, James W.

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Jackson, and John D. Slayback, all well-known Methodist laymen, loyal to the interests of the kingdom, only the last two named of whom survive; John E. Andrus, fifteen years a trustee, counselor and patron; Phineas C. Lounsbury, Governor of Connecticut; James Boyd, keenly interested in the well being of the students, and who suggested Samuel W. Bowne as a man likely to make a good trustee—and what a trustee he did make! And there are other names writ large in the annals of Drew: Andrew V. Stout, who accepted election to a trusteeship at the time of the Seminary's greatest need, when it was without endowment, and by his almost immediate gift of forty thousand dollars practically assured the success of the endowment campaign of that crucial hour; he was succeeded by his son Joseph S. Stout, who gave ten years of service, when he fell on sleep; Samuel Eddy was elected a trustee at the General Conference of 1872 and was the last survivor of the ten men chosen at that time, when he died twenty-seven years later, years crowded full of good works; George S. Bennett, of Wilkes-Barre, Pennsylvania, a man of education and culture, of devout spirit, sound mind, pure heart, and upright life, one of the greatest Sunday school superintendents in America, loyal and helpful to all forms of Christian work, and having special sympathy with our

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educational institutions. In his will was a bequest for the permanent funds of this Seminary.

John S. Huyler filled a place unique and most important. He believed in a change of heart and nothing interested him so much as the winning of men to Christ. His panacea for all ills was conversion. Hence his concern that men in training for the ministry should be evangelistic preachers, soul-winners. In connection with Drew Seminary it is difficult to mention Mr. Huyler without Mr. Bowne. They were our David and Jonathan. Neither gave without the approval of the other, and for years both gave lavishly toward the annual expenses. Matchless in the number and extent of his gifts, this was true of John S. Huyler, as of his friend, that every dollar he gave carried with it the warmth and pulse of personal interest and solicitude.

And what shall be said of Clinton B. Fisk? Who can describe his impressive, unique, magnetic personality? As citizen, orator, soldier, philanthropist, Christian, he was preeminent. His greatness of heart made him the brother of every human being. His imperial endowments gave singular grace and beauty to his character, and in every walk in life he was acknowledged chief among his brethren. And what did he not do for Drew Seminary, the many years he was actively associated in this fellowship of service!

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Charles Scott, of Philadelphia, was another workman that needeth not to be ashamed. What a rare man he was! His devotion to the causes to which he gave himself was complete. In the seventies, when the Seminary was in gravest financial peril, this good man stood sponsor for it in Philadelphia, urging its claims upon the Methodists of that generous city, assisting the harassed president of the school and his coworkers in obtaining opportunities to present the cause of ministerial education in general and Drew's needs in particular, giving freely himself and persuading others to do likewise, and thereafter for five and twenty years he carried the school on his heart and in a thousand ways helped on its progress.

George J. Ferry was the last of the survivors of the trustees of the earliest period of the Seminary history, having become a member of the board in 1870, three years after the opening of the Seminary. He was for forty-six years one of its most active and most influential members, and at the time of his death vice president of the board. During all these years he brought to its service his keen intellectual insight and deep interest and readiness to do whatever was necessary for its advancement. He was ever the advocate of the highest scholarly standards in its courses, and of the amplest equipment both in buildings

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and endowment. He was with it in all its struggles: he was one of that heroic band who, in the time when the whole endowment was swept away, resolved that the institution should live, and by his counsels, his liberality, and his influence helped to save the school. It is given to few men to render such efficient and varied service to their fellowmen and for so long a time as George J. Ferry. He was the embodiment of the graces and virtues which make for a noble Christian life.

Ezra B. Tuttle was another faithful supporter of this Seminary. Pure in life, gentle in spirit, modest to the point of seeming diffidence, he was yet decided in his opinions, unhesitating in expressing them, and firm as Gibraltar in standing by them. Able, generous, and faithful, wherever he was he was a prop, a pillar, a mainstay, a tower of strength. For more than thirty years he was this and more to Drew Seminary, which he loved and to which he gave much of his time and ability. As Chairman of the Finance Committee, his knowledge of investments was always at the disposal of the committee and his judgment was unfailingly good. In faithfulness he was seldom equaled.

John S. McLean was elected trustee on nomination by Mark Hoyt, May 16, 1894, and at that same meeting was elected treasurer and made a

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member of the Finance Committee, which will indicate the high esteem in which he was held, and the confidence shown was not misplaced. Seldom in all its history has this great institution been so solicitously watched over, so faithfully served, so liberally dealt with in its needs for maintenance, upbuilding, and expansion by any one of its trustees. The full measure of his beneficent dealings with Drew Seminary will never be fully known. An honest merchant and banker, a godly and kindly man, a strong Methodist churchman, a lover of God and of his fellow-men, a promoter of goodness on the earth, a generous patron of Christian education, a loyal servant of the Lord Jesus, John S. McLean nobly served his day and generation and left an example worthy to be followed by all.

And the Hoyts—Oliver, Mark, and William—all friends and contributors. Two of these were trustees, William Hoyt 1877-1901, and Mark Hoyt 1888-1896. Both were officers of the board, the latter treasurer, and the former six years treasurer and thirteen years president. Mark Hoyt was a man of abounding liberality to the Seminary, but it was given to William Hoyt to have relation to the school through a longer period and to become more closely identified with it, and to make it more largely the object of his beneficence.

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At the laying of the corner stone of the Samuel W. Bowne Hall, Dr. Frank Mason North, who gave one of the addresses, mentioned by name four of the most devoted friends of Drew Seminary, John B. Cornell, William Hoyt, "keen of wit and warm of heart," Samuel W. Bowne, and John S. McLean, "a gentleman of the old school, with modern leanings," saying of them in such an admirable fashion some things which should be said here that I quote a paragraph or two:

These were genuine, loyal, noble men. Even that robber Time cannot steal from us their influence. Fresh occasions cannot dim their worth, nor can the broader vision leave them out of the extending scene.

They were not scholastics. They aspired to no academic degrees. No one of them was a graduate from college or university. The terms and technique of theology gave them but slight concern. It may be doubted if they would ever have understood the thrill with which a really godly, dogmatic tactician strikes up his opponent's guard or the holy glee with which a devout spirit may at times contemplate the confusion of a righteous but routed antagonist. Yet were they dogmatists! Stoutly they stood for the reality and the sincerity of the experience of conscious deliverance from sin through faith in a perfect, crucified, risen, divine Saviour. They would have been restless in a chair of practical theology, yet well they understood the thing for which the chair was built. Disclaiming the right or the power to preach, they were experts in preaching and their analysis of the preacher rarely needed revision. Their motive on this ground is well worth remembering. Here they were not mere phil-

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anthropists, bent on bettering conditions. They were not patrons of education, planning good roadbeds for well-built intellectual motor cars. They were not misery haters, intent on foiling pain and so aware of suffering that to abate it was their highest ambition. John B. Cornell found his spiritual certainty in a warm-hearted missionary Bible class. William Hoyt came into successful manhood out of the fellowship of a devout Christian home. John S. McLean was a loyal and participating member of the warmest evangelistic church known in the earlier history of metropolitan Methodism. Samuel W. Bowne, at home everywhere where any Christian man has a right to be at home, was never more at home than in the quiet prayer meeting of his own church or in some hall of rescue, where the miracles of salvation were being wrought.

These stalwarts of the faith, those whom I have named, and many others who were like them and stood with them, belong not only to the past but to the present; they live not alone in what they have done, but in what they were and what they are; they are here a permanent possession of our hearts, not because they have made it possible for these corner stones, one after another, to be laid, but because their own characters were built upon Him who is the Chief Corner Stone and were forever squared to him.

In the building of the endowment of the school, many of these already named and others had a part. Andrew V. Stout endowed a chair, the heirs of George T. Cobb another; friends in Philadelphia contributed to establish the Philadelphia Professorship; elect ladies contributed to and solicited funds for The Ladies' Professorship

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which was later, at their request and by vote of the trustees, changed to the McClintock Professorship. The trustees on one occasion voted to establish a Trustees Professorship. It was George J. Ferry who moved "that in the judgment of this board it is expedient for this board to endow a chair," and October 25, 1877, they proceeded to subscribe to this professorship. The subscriptions at that meeting amounted to \$32,100. Subsequently the name was changed to the Hurst Professorship, in recognition of the great service President Hurst had rendered in restoring the lost endowment. More recently Mr. James W. Pearsall, for many years a most valuable friend, who has served both as secretary and treasurer, and who still abounds in good works, gave a large amount to establish the Department of Christian Sociology.

A theological seminary, or other educational institution, needs funds not alone for maintenance, to pay bills for heat and light, and that sort of thing, or for monthly salary checks, or for the erection of new buildings, it must have income for student aid in the form of scholarships, and for the encouragement of learning in the form of fellowships. While Drew Seminary has not all that we could desire of such resources, there have been gifts for such purposes which have been a blessing to many students already,

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and which through the future years will continue their gracious ministries. Bishop John P. Newman provided by bequest the sum of \$25,000, the income from which is for scholarships to be assigned on certain conditions to students of ability and promise. Some years ago the Hon. James Riddle, of Wilmington, Delaware, bequeathed a sum, the revenue of which is to be applied, perpetually, to the education of students in the Seminary. Mr. Riddle was a local minister who came from Ireland to America some seventy-five years ago, and who with fine industry and ability became a man of wealth. He was a man of vision and of unusual intellectual force. Though he never enjoyed the advantages of higher education, he became a learned man and a firm believer in the highest possible training for young men called to the ministry, and other young people as well. It was to help ministerial students and candidates for foreign missionary service that he established the scholarships at Madison.

In 1900 the late Mr. Edward D. Easton, of Arcola, New Jersey, a great man of business who helped gladly the things of the spirit, established a scholarship to be given to the member of the Junior class most conspicuous as a preacher and pastor and man of affairs. The list of the holders of the Easton Scholarship would show men who have already come to dis-

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tinction as preachers, missionaries, Young Men's Christian Association leaders, professors in theological schools, leaders in missionary education, and other activities of the kingdom.

Thirty years and more ago there came from the estate of Mr. Delaplaine McDaniel, of Philadelphia, a bequest yielding five hundred dollars annually to establish the Delaplaine McDaniel Fellowship for the purpose of encouraging advanced study, and which is awarded to a graduate of the Seminary.

More recently the Archer Brown Fellowship has been founded by the gift of ten thousand dollars from Mrs. Archer Brown, of East Orange, New Jersey, to be annually assigned to a graduate of the Hebrew Old Testament. It is most fitting that this honored name should thus be associated with the work of the institution which was dear to his heart. How he rejoiced in the spirit and life of the school, with what zest he entered into the deliberations of his colleagues of the board of trustees, how fine he was in the doing of any task committed to him, what a high-minded, cultured Christian gentleman Archer Brown was!

There has been yet one more fellowship endowed, the Stephen Greene Fellowship, this through the generosity of Mrs. Stephen Greene, of Philadelphia, as a memorial to one who for a

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quarter of a century gave most valuable service as a trustee. Mr. Greene belonged to the highest type of Christian layman. His whole life was planned and executed on Christian principles. Though for many years a member of the Protestant Episcopal Church, he was broadly Christian; his intelligence gave him wideness of view; and his largeness of heart prevented his helpful activities from being confined in narrow bounds. Denominational lines did not limit his sympathies. In more than one connection he was a conscientious, useful, honored, and beloved man, whose standing, influence, and leadership grew out of lifelong service and liberal support of many Christian institutions and enterprises. This fellowship is biennial, and is assigned to the Department of the Greek New Testament.

In 1890 there was handed the writer in New York by one who ever preferred to give anonymously, one of the most modest, gentlest Christians I have ever known, a friend and admirer of Dr. George R. Crooks, then a professor in the Seminary, a one thousand six per cent bond of the American Investment Company to establish a prize for excellence in hymn and Scripture reading, which has been awarded every year since.

And two years ago there came from the estate of Mrs. Harriett S. Kidder, the widow of a

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former professor here, one thousand dollars in trust, to create the Daniel P. Kidder Prize Fund. By the terms of the bequest "the income from this fund shall be given each year in money at Commencement time to the student who has made during the year the best record in the Department of Practical Theology."

Other funds have been given as memorials, the income to be used for the annual expenses or other specific purposes. Among such contributors the members of the Wendel family, a well-known New York family, deserve special mention and commendation. The first was given in 1894. It came as a bequest from Mrs. John D. Wendel, who for many years was a manager of the McClintock Association and actively interested in that and in the Seminary, as a memorial to a deceased daughter, to be known as "the Henrietta Dorothea Wendel Fund." Two years later another sum of ten thousand dollars was received from two members of the family as a memorial to their mother, which by vote of the trustees was designated "The Mary A. Wendel Fund" "to be set aside and its memory preserved by the annual record of the same among the resources of the Seminary." In 1900 by a like gift the "John D. Wendel Fund" was created, a memorial to the honored father, who had been an intimate friend of his pastor,

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Dr. John McClintock, and interested in Christian education. In Dr. Crooks's Life of McClintock may be found two interesting letters written by Dr. McClintock while in Europe as pastor of the American Church in Paris and addressed to J. D. Wendel, Esq. Again in 1916 the Seminary was asked by Mrs. Rebecca A. D. Wendel Swope and Miss Mary E. A. Wendel to accept a gift of ten thousand dollars as a memorial to their honored brother, Mr. John G. Wendel, who after a life of great usefulness and conspicuous success died in 1914. This fund is known as the "John G. Wendel Fund," and the income from this as from the other three is to be used in perpetuity for the current expenses of the school.

There is one other benefactor of Drew Theological Seminary whose giving was so unostentatious that of her benefactions, in what way or to what extent, I am not permitted to speak, whose interest in this school, only a stone's throw from her beautiful country home, was so sympathetic and helpful that I am constrained to make here appreciative and grateful record. Mrs. D. Willis James was a Christian woman of unusual charm and rare gifts. Her simple, abiding faith in God and his Son Jesus Christ, her reverence for the Scriptures of God and the church, her unswerving fidelity to the obligations of the Christian religion, her zeal for Christian

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enterprises in all parts of the world, her esteem for the ministry and their adequate support in their old age, her loyalty to her friends, her love for the community in which she lived, and her active interest in Christian education—we make record of these and many other noteworthy qualities with devout thankfulness to Almighty God. Her life and the memory of her goodness are now wrought into the fabric of the life and influence of this school, and her name, which she always so modestly withheld, is now become one of our most treasured possessions through the announced purpose of her honored son, Mr. Arthur Curtiss James, to endow a chair to bear the name of Ellen S. James.

In the address of Dr. McClintock at the opening of the Seminary in 1867 he had much to say concerning the library of the school. He announced that Mr. Drew had given \$25,000 as a foundation for a library, and that more than five thousand volumes had already been purchased, and that this library would be kept in the Mansion until a suitable building should be erected. It is plain that it was Dr. McClintock's expectation that this "fireproof building" would soon be built "to be a depository of all the records of Methodism which we desire to hand down to future generations, the depository of all its history, the historical center of Methodism." It

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was not, however, until twenty years had passed that this early purpose was achieved. From the beginning the supreme importance of a worthy library had been stressed and the necessity of an adequate library building kept before the trustees and other friends of the school. For some years before work on the building was begun the undertaking was before the trustees, a Library Committee appointed and plans and specifications drawn. It was Mr. John B. Cornell, president of the board, and one of New York's greatest laymen, who fathered the enterprise, making the first and largest subscription—he gave in all toward this building about twenty-five thousand dollars, and it was most fitting that the trustees at a meeting held the day of the formal opening of the building, November 20, 1888, voted that "in view of his gifts and of the invaluable supervision given by him in the erection, and as an expression of the esteem of his colleagues, the library building be known and designated as the Cornell Library Building." The building, which is in the Romanesque style of architecture, massive and with rounded details, built in the shape of a cross, of red Belleville stone and beautiful hard pudding stone with red tile roof, is absolutely fireproof and cost about \$80,000. Other large contributors to the Library Building Fund were William Hoyt, Stephen

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Greene, of Philadelphia, a noble layman and active trustee; William White, for many years secretary of the board of trustees, keenly interested in everything pertaining to the school, and a large and regular contributor to the treasures of the Library, among his gifts being the unusual collection of Greek New Testament manuscripts, said to be the largest in America, secured through the good offices of the late Professor Long, of Robert College, Constantinople; Samuel W. Bowne, who had been elected a trustee this same year, 1888, and began with this gift to the Library that long series of princely benefactions which have made him the largest patron of the Seminary since its founding by Daniel Drew; Payne Pettibone, a man of quiet, unobtrusive gentleness, of graceful speech, of kindly spirit, who with his wife gave timely aid in many a critical hour; Dr. William Griffin, of the Troy Conference, a generous supporter of Drew Seminary; John M. Cornell, a worthy son of a noble father, chairman of the Executive Committee for many years until this present time, who, like his honored father, has given freely of himself and of his time, his thought, his substance, his experience, and in season and out has conserved and advanced the interests of the school; Anderson Fowler, George J. Ferry, Charles Scott, Mark Hoyt, Clinton B. Fisk, Mrs. Fisk, Mrs. M. M.

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Greene, Thomas B. Cope, Mrs. P. L. Bennett, Mrs. C. Garnsey, Mr. and Mrs. James Wood, Ezra B. Tuttle, Richard Kelly, Stephen Barker, a Methodist layman loyal to the doctrines and practices as taught by the fathers, sincere in his utterances and life, faithful in the discharge of all duties, enforcing his opinions with vigor, eager to serve his church, and endearing himself by his personality to all who knew him; John D. Archbold, a son of the parsonage, a man of distinguished ability, of rare devotion to the cause of Christian education, of superb generosity, a constant contributor to Drew; Franklin Murphy, Governor of New Jersey, a trustee and patron of the school and treasurer of the Board, who in this instance and later in a campaign for endowment and at other times as well gave generously; and there were some fifty others, men and women, who welcomed the opportunity to share in the library enterprise and who are equally worthy of praise. I greatly regret that I cannot give their names also. The Cornell Library was opened November 20, 1888. The exercises were in charge of Bishop Edward G. Andrews. Addresses were given by Bishop Foster and Mr. William White and by Bishop Thomas Bowman, senior bishop of the church, who at the conclusion of the address formally opened the building. Two men were absent that day who were greatly

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missed: William Hoyt, next to Mr. Cornell the largest contributor to the building, and who was to have a still larger part in the next building which would rise on the campus, and who had just recently been elected to succeed Mr. Cornell as president of the board of trustees, was detained by illness; the other, John B. Cornell, had gone to return no more. While the building was under construction, the great heart of the enterprise had ceased to beat. Mr. Cornell died in the fall of 1887. The writer of this chapter, who had graduated in May that same year, had been assigned to St. Luke's Church, New York City, the church of which Mr. Cornell was a worthy and active member, and during the first three months was a guest in the stately and hospitable home of the Cornells on Fifth Avenue. Few men that I have known through the years have made anything like the impression on me that John B. Cornell did. He was a princely man with a princely soul. With a profound sense of the high privileges of life, with splendid ideals of responsibility and service, nobly, consistently, he challenged men to worthy endeavors; simple in spirit, urbane, gracious, constantly thinking of others, it was as natural for him to give as to breathe. What a great, noble, wonderful man John B. Cornell was! The Library on Drew Campus bears an honored name.



CORNELL LIBRARY—EXTERIOR



CORNELL LIBRARY—INTERIOR

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The beautiful south window was given by Mrs. John B. Cornell, in memory of her husband with whose many benefactions she was in fullest sympathy and accord. It was made in England from designs by Henry Holliday, and is universally admired. It was unveiled May 14, 1890. The exercises consisted of a prayer by Bishop Ninde, the presentation address by Bishop Foster, and the acceptance of the gift in behalf of the trustees by Bishop Andrews. The massive ornamental iron gates at the entrance were the gift of Mr. John M. Cornell.

The library has had a very remarkable growth, due in no small measure to the energy and skill of the Rev. Samuel Gardiner Ayres, Drew, 1888, librarian for more than twenty years and now assistant librarian of Garrett Biblical Institute, Evanston, Illinois. When the building was erected provision was made for forty thousand volumes; there are now one hundred and thirty thousand volumes on the shelves. What friends the library has had! What splendid private collections have come to it by gift and purchase! To this historical center came the libraries of John McClintock; of James Strong, including his collection of Bibles, eighty of them, and of concordances; of Randolph S. Foster, some 4,000 volumes; George R. Crooks, 2,360 volumes; John P. Newman, James M. Freeman, and others.

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The Misses Miley gave many volumes from the library of their beloved and honored father; Mrs. Augusta Creveling, the library of her father, the Rev. M. E. Ellison, of the Newark Conference; Bishop Hartzell, his valuable collections relating to slavery, most of the volumes being from the Southern viewpoint, and a large number of books on Africa. It is his purpose to make this collection on Africa the most complete to be found anywhere. Through the Rev. William Arthur, one of the most distinguished and best beloved of Wesleyan ministers, author of *The Tongue of Fire*, father of Mrs. Anderson Fowler, of New York, the Osborne collection of rare Methodist books and papers was bought by Mr. Anderson Fowler, only one of his many benefactions. For years Mr. Fowler was a most valuable trustee, and at the time of his death in 1906 treasurer of the Seminary and one of its largest contributors. Strong of purpose, successful in business, fervent in spirit, a lover of his home, a friend of children and young people, of broad outlook, Anderson Fowler was a great Christian. In all that he did he had the active sympathy and cooperation of Mrs. Fowler, who, now that he is "forever with the Lord," continues his benefactions.

Other great Methodist collections have come to the Library, such as the pamphlets and books

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used by Abel Stevens in writing his histories of Methodism; the Luke Tyerman collection of Wesleyana (Tyerman wrote the most extensive *Life of John Wesley*); the Emory collection of manuscripts, which includes the largest number of Asbury letters in any single collection; the unrivaled Freeborn Garrettson papers, journals, and letters; the Joseph B. Wakeley manuscripts and documents, and others. The hope of the first president, voiced on the opening day, that the Seminary might be a historic center, and that in its library might be found much relating to the early history of Methodism, is being more than realized, for at the end of the first half century the collection of *Methodistica* will number more than ten thousand titles. The collection of Bibles is rapidly growing and has a number of "association" items of great interest, such as the pocket Bible of John Wesley, and likewise of Bishop Waugh, the family Bible of Samuel Annesley, the father of Susannah Wesley, and the one used in family worship by Adam Clarke, and the pulpit Bibles of the saintly John Fletcher and George Whitefield. The justly famed collection of works upon hymnology gathered by David Creamer has long been a treasured possession, as has also been the collection of hymn books and other volumes donated by Mr. A. S. Newman, of New York. The most important col-

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lection to be added in recent years was the private library of the late Professor Borden P. Bowne, of Boston University, consisting of some two thousand volumes used by the great metaphysician and teacher, and enriched by many marginal notes and comments in his own handwriting. It has been placed in a special room in the Cornell Library, now known as the Borden P. Bowne Room. This valuable collection was the gift of Mr. George W. Collord, who became a trustee of the Seminary in 1906, and who from that time until his death was constantly seeking for ways whereby he might help. He became deeply interested in the campus and trees, engaged a well-known landscape architect to make a sketch showing possible improvements and future developments, and later employed tree experts to care for the trees. During the last talk I had with him—it was the day he was stricken with his last illness—he asked me to secure estimates for a system of concrete walks on the campus, saying, “I want to begin them this summer,” and also telling me that he hoped some day to endow a professorship. But alas! when he went upstairs that afternoon it was not to come down again until strong men carried him to his burial. But by bequest, and in many other ways, he evidenced his belief in theological training and in Drew Seminary.

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While the endowment of the Library is yet far from adequate, a number of alcoves have already been endowed. The alumni long since showed their affection for the school in this manner; Mrs. Julia C. Jayne endowed the historical section as a memorial to Mr. Thomas Irwin Cornell; Mr. James McGee, late of Plainfield, New Jersey, was a most generous contributor, placing many books relating to the Sunday school—its methods and work—on the shelves, such important works as Napoleon's *Egyptologique*, eleven elephant folio volumes of plates and twenty-seven octavo volumes of text, and finally endowing an alcove. The Nelson alcove is in memory of Reuben Nelson, an important educator and at one time head of the Methodist Book Concern. The ladies of the McClintock Association led the way in this matter of alcoves, and were followed by the donors already mentioned and by others, including Mrs. Clinton B. Fisk in memory of her husband, the heirs of the late Professor James Strong, and Mrs. Charles Giffin. The John Miley alcove was so designated by unanimous vote of the trustees, "based upon the gifts of Mr. William White," April 28, 1896, the meeting at which the minute on the death of Dr. Miley was read.

The next building to be erected on the campus was the large, fine dormitory now known to our

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alumni the world over as Hoyt-Bowne Hall, the joint gift of Mr. William Hoyt and Mr. Samuel W. Bowne. It had long been needed, and had been under consideration for several years. When completed there was the beginning of a new day for Drew students. Asbury Hall, the dormitory of the men for the first quarter of a century, can never be superseded in their affections by any other dormitory, but it must be patent even to them that the accommodations of Hoyt-Bowne Hall are more ample and better adapted to student needs. It is a noble Romanesque building, constructed in Pompeian brick, with base and trimmings of Belleville free-stone, one hundred and sixty-nine feet long, three stories in height, with a fourth added in the center, and affording space for more than one hundred rooms. It cost \$105,000, and, as was said at the time:

No one can see the magnificent building which has now been added to the plant of the seminary without a sense of contentment in the fact that consecrated wealth has at last given adequate expression to its care for consecrated scholarship. It is not only a noble edifice, it is also the embodiment of a beautiful idea—the devotion of riches not only to the culture, but also to the comfort, of learning.

The corner stone was laid September 21, 1893, when addresses were made by Dr. James M. Buckley, Bishop John P. Newman, and by Pro-



BOWNE GYMNASIUM



HOYT-BOWNE HALL

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fessor Robert W. Rogers, who was just entering upon the important work for which he had been chosen in succession to Dr. James Strong. It was at the opening of the building the following autumn, October 23, 1894, that Bishop Hurst delivered the address on "The Romance of Drew," to which reference has been made, and from which I again quote:

Great is the beauty of the new edifice. Wise the mind which made its plan; skilled are the hands which reared the walls, and polished the woods, and brought all from the plan on paper to symmetrical completion. All is in harmony with that great purpose which gives to all art its breath of life. But there is a finer hall than this. An unskilled human being, without culture of mind or voice, called to the great work of the ministry, and with little else than a call, with few friends and no money for an education, not fit for the humblest pulpit in the land, and not daring to turn his back upon the greatest, sitting day after day at the feet of wise men, then after the "three years in training" going out upon the great field of the wide world, to whom no zone has its rigors of cold or heat, no ocean its tempests, no language its limitations, and no idolater too low for its ministrations—that belongs to a higher architecture than ever floated in the mind of Wren when he reared St. Paul's Cathedral, or of Michael Angelo when he poised St. Peter's dome in mid-air. For such stately buildings of the theological student this seminary begins a new departure. For larger success the students of Drew, now scattered all over the world, will unite with all friends nearby in thanking God for his guiding hand in the past, and trusting him for equal care in all the years to come.

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On November 29, 1898, the corner stone of the Administration Building was laid. The exercises preceding this ceremony were held in the Methodist Church, and were in charge of Bishop Edward G. Andrews. Dr. Samuel F. Upham and Dr. William H. Milburn, Chaplain of the United States Senate, spoke. Later Dr. A. B. Leonard, missionary secretary, read the contents of the corner stone box, and then the stone was laid by Bishop Andrews. Dr. James M. Buckley pronounced the benediction. A year passes and again Bishop Andrews's voice is heard on Drew Campus. This time, December 5, 1899, the services are in the new and beautiful Seminary Chapel, on the second floor of the Administration Building, now to be dedicated. Bishop Andrews speaks from the text, "For a great door and effectual is opened unto me, and there are many adversaries." He is assisted in the services by Bishops Bowman, Hurst, and Fowler, Drs. Andrew Longacre, J. B. Faulks, and Homer Eaton and President Buttz. In the afternoon there is another service at which Dr. Buttz presides, and Bishops Hurst and Fowler, and Dr. James M. Buckley speak. And since that memorable day when this splendid building, the gift of two unfailingly generous trustees who have not permitted their names to be published in this connection but who, now that they have

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ceased from their labors, and their works do follow them, are widely known as the donors, was set apart for the purposes for which it was builded, what immeasurable services it has rendered. Voices of wisdom and experience, of warning and inspiration have been heard in the class rooms by the hundreds of students who have come and gone. Earnest groups of men have sat in the seminar rooms, with devoted teachers, and together they have learned of the deep things of God. In the chapel, ah, what voices have been heard here, and what scenes have been witnessed. Here men have gathered for the daily service of worship, and here they have found that

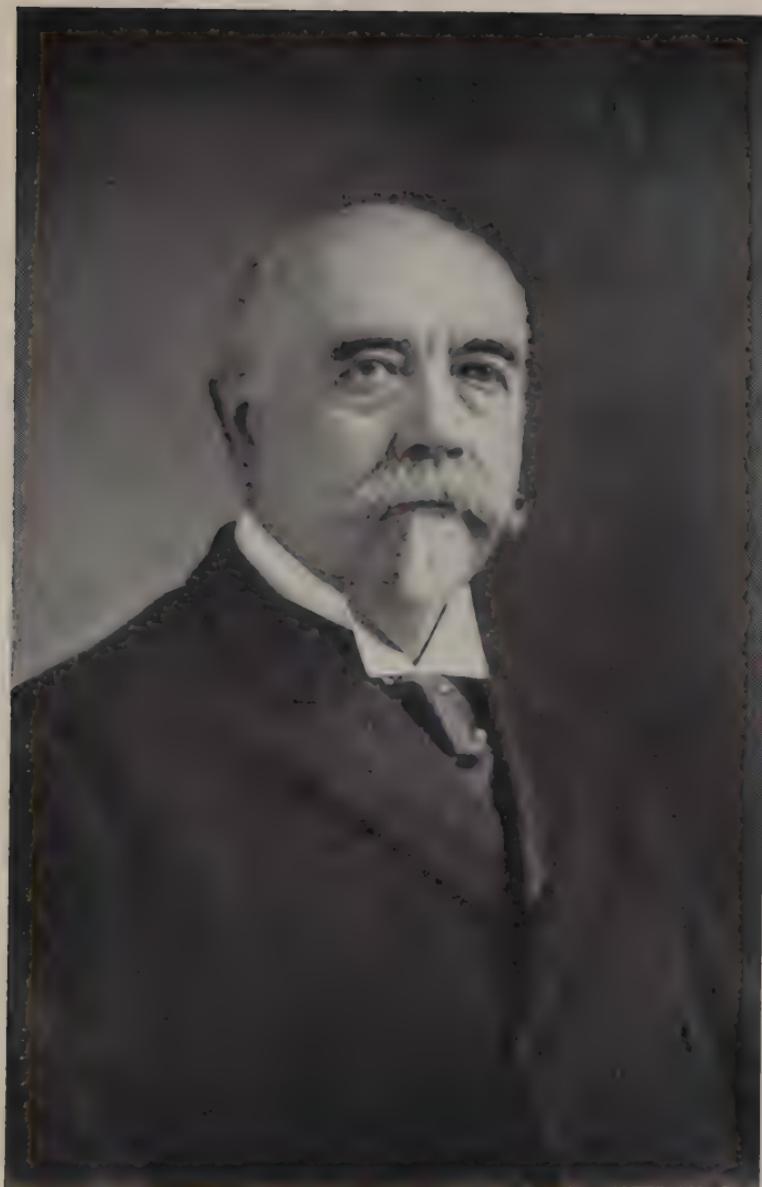
There is a place where Jesus sheds
The oil of gladness on our heads ;
A place than all besides more sweet :
It is the blood-bought mercy seat.

Here men have preached the sure word of the gospel and hearts have been comforted; here “senior sermons” have been heard and “criticised”; here the service for the dead has been read over the silent forms of beloved teachers, who have been borne hither from their campus homes between lines of sorrowing students, sorrowing because they shall see their faces no more; from this place also have been taken to their last resting place students from mission fields and from other far away homes, who have early fin-

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ished their course; here have bishops of the church laid their hands in ordination upon men going to the ends of the earth, or called to do work in the home field; here distinguished lecturers have been heard, and here on the beautiful organ, the gift of Mr. Townsend Wandell, recitals provided for by Mr. Francis L. Wandell and his sister, now deceased, Mrs. J. H. Gill, have been given; here professors have been inaugurated and presidents inducted into office; here the annual commencements have been held and degrees conferred; here at Christmas, when the snow is on the ground in the early morning before the sun is up, Christmas carols have been sung, and the glory of the Christ child has been seen in the faces of adoring worshipers; and here at its altar, year by year, the seniors have gathered for their last communion together before separating to meet no more until they stand about the throne of God. The gift of this building represents an investment of something more than a hundred thousand dollars, but who would say that it is not paying immeasurable returns?

There are three buildings on the campus which bear the name of Samuel W. Bowne—Hoyt-Bowne Hall, already described, Bowne Gymnasium, and Samuel W. Bowne Hall. Ground was broken for the gymnasium May 19, 1909, and the building was opened for use May 18,



SAMUEL W. BOWNE

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1910. Even while it was under construction the man who had found such joy in giving it was stricken with what proved to be his last illness. He could get about only as he was helped, but coming to Madison he insisted on being wheeled in his chair into the now finished structure, with its spacious floor, its complete equipment of apparatus for exercise, its running track and swimming pool. The contrast was so marked—his weakness and helplessness, and the fine building with its opportunities for physical exercise, and its suggestions of health and vigor everywhere, that it could not escape some of us, but he did not seem to notice it. He was lost in the thought of the strength and refreshment which would come to his "boys," as he was wont to call them in public and private. This was characteristic of this great soul. He lived not for himself but unto others. He desired their happiness, their comfort. It was this which impelled him to give the gymnasium and the beautiful Dining Hall. This last, the Samuel W. Bowne Hall, was the latest addition to an already important group of buildings on the campus. It had long been in his thought. The room for many years used as a dining hall did not appeal to him. It was not large enough, nor was it *good* enough. Mr. Bowne liked things large. The open country, the far reach of the moun-

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tains, the boundless sea, the love of God, "broader than the measure of man's mind"; in all such how he reveled! Pettiness of any sort, smallness of plan or enterprise, was always repugnant to him. Samuel W. Bowne was a large-minded and a large-hearted man. He was interested in churches, in colleges and schools, in hospitals, in homes for children and the aged, in philanthropic enterprises of many names—his sympathies were broad as the world and catholic as the gospel—but to no institution did he give as largely as to Drew Theological Seminary. For many years this school was one of his favorite causes. It was dear to his heart. He said this on many occasions. November 6, 1907, when the fortieth anniversary was observed, presiding, he gave a characteristic address, in which he plainly intimated that he would build and equip a gymnasium in the near future, and told of his love for the school. "I have been looking out on these forest trees," he said, "and I have been impressed with their gigantic strength and endurance, and it seems to me they are symbolic of what this school has been doing for forty years, sending out men of strength and endurance into all lands to do work for the Master. I hope this will continue. I wish I could live long enough to see the great results. I am sorry that I am not going to. I would help for a long time; but I

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know I am nearly reaching the limit of my age. But I am coming out as often as I can and try to give these young men as much inspiration as I can. The Seminary is very near to my heart, as you know, and I am going to stand by it as long as I can." And he did. The Dining Hall was provided for in his notable will, which contained a further bequest to the permanent funds of the Seminary, the income from which would continue his annual contribution to current expenses for all time. The style of architecture is Collegiate Gothic, the building being a reproduction of the Hall of Christ Church, Oxford, not an exact copy, but giving in an admirable way its spirit. Christ Church Hall is not only the finest in Oxford, but probably in all England. When it was suggested to Mr. Bowne that one something like it would look well on this Drew campus and would serve a large purpose, the idea strongly appealed to him, and the last time he went to Europe, in 1909, he journeyed to Oxford to behold the glory and beauty of the world-famed Hall of John Wesley's College. No wonder that the size of it impressed him. It was his kind of a room. Not less did the grandeur of it appeal to him. Nor was he unmindful of the sentiment of it all, and having seen it, the purpose was fixed. In the address which Professor Robert W. Rogers made at the laying of the

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corner stone of this building, October 24, 1912 (Mrs. Bowne, whose interest in all that pertains to the Seminary has been as constant as her devotion to the memory of her distinguished husband has been complete, laid the stone), he said: "The last time that I had a long walk with him we went with Mrs. Bowne from Saint Mary's Church, in Oxford, along the High and down Cornmarket and through the wide and tree-lined spaces of Saint Giles and far out the Woodstock Road, and as we walked he spoke of this place which he loved and said, in confidence, that he had resolved to build for this seminary a decent and comfortable place in which its students might dine. He is now sainted and looks down from above on his dream now about to be fulfilled." Work on the building progressed steadily during the year 1912-13, and on October 16, 1913, the Samuel W. Bowne Hall was presented to the trustees by Mrs. Bowne and dedicated by Bishop Luther B. Wilson. At the westerly end of the great hall, which is eighty-five feet long by thirty-three feet wide, and thirty-nine feet high, its side walls having a wainscot of eleven feet, and the ends eighteen feet, with seven large mullion windows on either side, and larger windows at the ends, above the faculty platform hangs a three-quarter length painting of the founder of this hall, the gift of Mrs. Bowne, and from this focal



SAMUEL W. BOWNE HALL—EXTERIOR



SAMUEL W. BOWNE HALL—INTERIOR

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point, the kindly eyes of this great benefactor of the school will look down for generations to come upon the students who sit at the tables and enjoy the fellowship of the hall, with infinite affection and in benediction.

In the Library, above the door, is another picture, the picture of a gracious, kindly woman. It is the portrait of Mrs. Maria M. Carter, the foundress of the McClintock Association, given in 1900 by her daughter, Mrs. Thomas Kent, of Evanston, Illinois. One of the earliest notices—probably the very first announcement—concerning the opening of Drew Seminary for the reception of students appeared in *The Christian Advocate*, September 5, 1867. It is signed “J. McClintock,” and begins, “I have had many inquiries as to the amount of help which can be given to poor students.” It was true then, it is true now, that not many rich are called. From the day when the doors of Drew Seminary swung open to receive men who sought theological training for a more efficient service in the ministry of Jesus Christ, the chief question has been as to support. By far the largest part of the correspondence of every president has been to assure young men that a seminary course is financially possible, and to show them how it can be done. Barely one letter in fifty does not seek information, as to a charge or other work, a loan

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or something of the sort. I have been reading recently from an old letter book of Dr. McClintock, and I was not surprised to discover that one of his great problems was that of student aid. Dr. McClintock died March 6, 1870. Not many days later Mrs. Carter said quietly but anxiously to a group of people who were talking affectionately and sorrowfully of the first president of Drew Seminary, "Who is to carry on the work he began in aiding these young men?" Well, the good woman who asked the question for one, and others urged by a like desire. In April, 1870, scarcely a month after President McClintock's death, the McClintock Association, having for its object "to aid students preparing for the ministry at the Drew Theological Seminary," was organized. The first annual report, signed by Miss Kate Bond, a name known throughout the world for distinguished service in manifold fields of Christian activities, is a most interesting document. I quote a sentence or two from it: "Dr. McClintock longed to see those who should stand as ambassadors for Christ, qualified for their responsibilities by careful study and earnest thought. To accomplish this end, he labored, and in securing this result he died. To some of us it has been given to see his personal sacrifices in their behalf, and to continue this cheering aid to earnest students has been one de-

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sire in forming an organization which should bear the name of McClintock. We feel, as he felt, that the church owes to her ministers every opportunity for preparation to do her work.

. . . Our tribute, then, to this loved and valued minister of the gospel is not only one of praise, but we hope through this organization so to aid in the education of the Christian ministry, that through the future graduates from 'Drew Theological Seminary,' he, though dead, shall yet speak. And may we, as a church, in the years to come, owe to the memory and example of Dr. McClintock the conversion of thousands of souls, who shall hear the truth as it is in Jesus, from the lips of men who shall have been aided in their theological studies by this Society." How wonderfully that prayer has been answered! Thousands of souls, literally thousands upon thousands, have been brought from darkness into light by the many who have been enabled through McClintock loans to take the course here, and who have gone to a more efficient ministry and to a more persuasive heralding by the instruction here received.

The McClintock Association was incorporated under the laws of the State of New York, April 21, 1873, the corporators being Mrs. Roxanna Drew, Mrs. Catharine W. McClintock, Mrs. Almira H. Stout, Mrs. Eliza Reed, Mrs. Sarah

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McClees, Mrs. Mary C. Dickinson, Mrs. Maria Carter, Mrs. Mary A. Cobb, Mrs. Annie M. Purdy, Mrs. Maria E. Lane, Mrs. Julia Jayne, Mrs. Harriet Skidmore, and Miss Kate Bond, a noble company of women. Mrs. Daniel Drew was the first president of the society, continuing in office until her death in 1875. She was succeeded by Mrs. A. V. Stout, who served many years, and with rare devotion, giving generously both to current income and also to the permanent funds. The third president of the McClintock Association was one who likewise will ever be held in affectionate remembrance, Mrs. Clinton B. Fisk. No educational institution ever had a more devoted friend than Mrs. Fisk. A woman of wide and varied interests, personally and officially committed to numerous church organizations and enterprises, it seemed to some of us who loved Drew Seminary as if she gave her whole time and thought to this school of her heart. In a thousand ways she helped. There was no day for a generation and more when she was not carrying forward some enterprise for Drew, securing new members for the McClintock Association, soliciting funds for special objects, such as the furnishing of the rooms of the Hoyt-Bowne Dormitory, endowment for library alcoves, and the like. Mrs. Fisk was always present at commencement, and the love feasts at

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which she listened to the glowing testimonies of her "boys" were an unending delight to her. Dying, she committed the cause to her able daughter, Mrs. Mary Fisk Park, who still continues in official relation to the Association and carries forward its work.

I cannot speak at length of others who have given conspicuous service to the McClintock Association, but I would make mention with praise of Mrs. James Strong, who succeeded Miss Bond as corresponding secretary, to be followed by another likewise of the Drew family, Mrs. Samuel F. Upham, who as secretary, and later as treasurer, gave many years of most valuable counsel and efficient work; Miss Ellen McLean, who for a number of years was assistant treasurer; Mrs. E. Y. Weber and Mrs. Frank S. Cookman, who served so acceptably as recording secretaries; and Mrs. Frank Sewell, of Baltimore, who with marked zeal made many friends for theological education, and secured much aid for theological students; and there is yet one other beloved of hundreds of Drew students, whose careers she followed with eager interest, and in whose successes she rejoiced, Mrs. Joseph Graydon, a sister of Dr. McClintock, treasurer of the organization for nearly thirty years until her death in 1900. All who were beneficiaries of the society during that period will recall with

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tender gratitude her affectionate concern in their welfare, her intense love for everything connected with Drew Seminary, and her fidelity to the trust committed to her care.

How I wish I might speak of others of that goodly company of women and men who have been interested in and have contributed to the work of this Association. What a splendid list of distinguished Methodists it would be! It would include the Harpers, Stouts, Purdys, Cornells, Colgates, Skidmores, Truslows, Wendels, Odells, Slaybacks, Hoyts, Elliotts, Bakers, Tafts, McCouns, Meads, Bangs, Whites, Stilwells, Barkers, Kellys, Archbolds, Hydes, Fowlers, Bownes, Van Emburghs, Gillespies, Walkers, Welchs, Othemans, Tuttles, Farwells, Langford Palmers, George J. Hamiltons, James Bishops, Joseph A. Wrights, McLeans, Hodgmans, Archers, Brummells, Grants, Woolvertons, Knapps, and a host of others! (Miss Fanny Crosby, the hymn writer, was a life member.) Their lines have gone out through all the earth, and their beneficence unto the ends of the world. During the nearly half century of its life this society has loaned probably seventy thousand dollars to about eight hundred students, and has raised for this and other purposes a round hundred thousand dollars. Bishop Hurst, in 1894, in the address already referred to, says:

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Many will be the young men who will wend their way to this consecrated place from distant parts of our country, and, as now, from remote countries and strange languages. Like obedient sons in the gospel, they will be without "purse or scrip," not from choice, perhaps, but because of the necessities of their environment. They will reach the Black Gates in front of the grounds, and drop their pilgrim staff in very weariness. All hands, as is the habit here, will bid the wanderers welcome. The very squirrels in the trees will chatter them a welcome. The noble women will, in their matchless way, lift aside the thorns that hang over their path, and brush away the very pebbles. . . . Who shall tell the queenly romance of that association of women which every year, almost from the very hour when the seminary was opened, has extended a helping hand to the students here, not by gift, but by a moderate and timely loan? I would not exchange our Santa McClintocka, with her far-seeing eye and open hand and generous heart, for all the saints which will be added to the Roman Calendar during the next ten centuries.

And here we pause, even though the story of the benefactors and their benefactions is not fully told. But can it ever be told? Many people, in unknown ways, have aided in the development of the institution, whose influence is now felt in all the earth. Year after year for five decades, men and women have turned toward Madison with prayers upon their lips and with gifts in their hands. The Church has shown its confidence in unnumbered ways; parents have sent their sons; alumni have manifested their interest

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and given their cooperation; strong, helpful men from this and other lands have lectured, friends from near and far have lifted up holy hands in blessing, and lo! after only fifty years this great school—Drew Theological Seminary—known throughout the world as a successful training school for Christian leaders.

CHAPTER X

TO-DAY AND TO-MORROW

THERE have been three distinct periods in the history of Drew Theological Seminary, one, 1867-1880, chronicled in Chapter II, in which Dr. Faulkner writes so interestingly of "The Early Years"; the second covering in general the years when the men so finely portrayed by Dr. MacMullen in Chapter V constituted the teaching staff of the Seminary; and the present.

The one name which links the Seminary of to-day with that of the far yesterday is Henry Anson Buttz, who became an instructor in 1867, was made adjunct professor of Greek and Hebrew in 1868, and professor of New Testament Greek and Exegesis in 1870. At a special meeting of the trustees, held in Madison, December 7, 1880, Bishop Simpson presiding and thirty-three trustees being present, there were two elections of great moment to Drew Seminary, one the election of Dr. Samuel F. Upham as professor of Practical Theology, the other the election of Dr. Buttz as fourth president of the faculty, in succession to McClintock, Foster, and Hurst. For thirty-two years Dr. Buttz thus

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served, resigning after a conspicuously successful administration April 17, 1912. He was made president emeritus and continued as professor of New Testament Greek and Exegesis. This is an almost unmatched record of service, and as his successor said when inaugurated: "We humbly acknowledge our imperishable obligation to him—scholar, exegete, preacher, writer, administrator—whose beneficent relations with this Seminary began with the opening of its doors, and whose godly life has radiated blessings upon every student who has crossed its threshold; forty-five years a teacher here, thirty-two years the universally revered president of this Seminary, now and always to all who have ever been in this school, friend, counselor, father." July 2, 1912, Ezra Squier Tipple, professor of Practical Theology, was elected president, and was inducted into office October 24th of that same year. As *The Christian Advocate* said editorially: "The scene was one long to be cherished in memory. It marked the transition from an administration identified with the entire previous history of Drew Theological Seminary to that of a new era in the life of the institution without breaking the line of personal and spiritual continuity."¹

Dr. James Strong, professor of Hebrew and

¹ *The Christian Advocate*, October 31, 1912.

TO-DAY AND TO-MORROW

Old Testament Exegesis, offered his resignation in 1892 to take effect at once, which the trustees regretfully accepted, because of the state of Dr. Strong's health. He continued to teach, however, for another year, when, May 17, 1893, Professor Robert William Rogers was chosen his successor, and is now, with the exception of Dr. Buttz, the senior professor. Next in order of seniority is Dr. Charles Fremont Sitterly, appointed adjunct professor of Greek and English Bible in 1892, and, in 1895, a new chair having been established, professor of Biblical Literature and Exegesis of the English Bible.

Dr. John Miley was elected successor to Bishop Randolph S. Foster as professor of Systematic Theology in 1873 and served until his death, December 13, 1895. Professor Olin Alfred Curtis, a former professor of Systematic Theology in Boston University School of Theology, was elected to the vacant chair in 1896. Professor Curtis presented his resignation on account of impaired health April 8, 1914. It was accepted to take effect at the close of the seminary year, and by vote of the trustees Dr. Curtis was made professor emeritus of Systematic Theology and Lecturer in Christian Doctrine. Since that time Dr. Curtis has been giving a course of ten lectures each year.

Dr. George R. Crooks served as professor of

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Historical Theology from 1881 until his death, February 20, 1897. His successor, elected May 19th of the same year, was the Rev. John Alfred Faulkner, D.D., of Binghamton, New York. Recently the designation of the chair was changed, and Dr. Faulkner is now professor of Church History.

Since 1909 the faculty has been increased and strengthened by the addition of Dr. Edwin L. Earp as professor of Christian Sociology (1909), Dr. William J. Thompson as professor of Religious Psychology and Pedagogy (1911), Dr. Wallace MacMullen as professor of Homiletics (1913), Dr. Frederick W. Hannan as professor of Biblical Theology (1913), and Dr. Edmund D. Soper as professor of Missions and Comparative Religion (1914). These, together with the Rev. Robert E. Harned, Librarian (1912); Dr. James M. Buckley, Special Lecturer (1912); the Rev. Halford E. Luccock, registrar and instructor in New Testament Greek (1916); the Rev. Edwin Lewis, instructor in Systematic Theology (1916); Mr. Albert B. Wegener, director of Physical Training and Instructor (1914); Dr. Thomas F. Cummings, instructor in Phonetics and the Science of Language (1916); and Mr. Walter Robinson, instructor in Voice Culture and Public Speaking (1916), constitute the present staff.



SOME OF THE PRESENT FACULTY

ROBERT W. ROGERS

CHARLES F. SITTERLY

OLIN A. CURTIS

JOHN A. FAULKNER

EDWIN L. EARP

WILLIAM J. THOMPSON

WALLACE MAC MULLEN

F. WATSON HANNAN

EDMUND D. SOPER

HALFORD E. LUCCOCK

EDWIN LEWIS

A. B. WEGENER

ROBERT E. HARNED

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The Christian ministry is a divine institution. Both in origin and constitution it is divine. It was instituted by Jesus Christ who, while upon earth, "called" apostles, commissioned them, sending them out to preach—"as ye go, preach"—and anointing them for this divine service. They were his ministers, the heralds of a new order, the prophets of a new society, by his choice and determination. Pentecost was God's seal upon this divinely instituted ministry of the apostolic church. Henceforth, "No man can say that Jesus is the Lord, but in the Holy Ghost." The centuries have come and gone since that day, but the kingdom remains—the one kingdom alone which can claim to have unbroken, historic, and vital continuity. And the ministry which was divinely instituted by our Lord remains. The Christian ministry is not only a divine institution, but it must also be regarded as a permanent institution.

Drew Theological Seminary is an institution founded as a training school for the Christian ministry. Years before he became president of Drew and outlined its curriculum, John McClintock wrote to a brother minister: "We shall all have work enough to do in preparing the ministers of the next generation. God help us to do it well." It is no easy task, it never will be. His prayer is ever upon our lips, God help us to do

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it well! For fifty years now this Seminary, with singleness of purpose, has been preparing ministers for service in all the earth. More than twenty-six hundred men have received instruction in its halls. They have gone into every Conference and mission field of the church, and almost without exception they have witnessed a good confession. The past at least is secure.

Drew Theological Seminary was established with a distinct purpose, and it might almost be said for one purpose alone. This purpose was the training of men for a ministry of preaching, and especially for a ministry of extemporaneous preaching. As the object of this Seminary, so declares the constitution, is to train men for the "preaching of the gospel," it is required of all professors and tutors, both by their instructions and their personal example, to aid the students to form habits of ready and effective expression *extempore* to the exclusion of the use of written discourses. What could be more natural than that this should be the announced object of the school? From the beginning of its history Methodism emphasized the ministry of preaching. Drew Theological Seminary is a school of the Methodist Episcopal Church; it was established by the church, being one of the fruits of the centenary of American Methodism in 1866. Its founders were Methodists, its trustees are named

TO-DAY AND TO-MORROW

by the General Conference of the church. It was created for a denominational purpose, namely, to train men for the ministry of the church founded by John Wesley, who held that preaching best expresses the genius of Protestantism. Perhaps better than any other man, Wesley realized that the evangelical revival of the eighteenth century was brought about by preaching, and that while he himself had a genius for organization and was hospitable to every agency for doing good, his chief instrument in the evangelizing of England and America was preaching. The official designation of our ministers has been "preacher-in-charge." When, therefore, Drew was founded it was with the clearly defined purpose of training men to preach, to take the average man and prepare him as far as possible to be an effective preacher. It was established, too, at a time when preaching was still held in high repute. Among the speakers on the opening day were at least two of the outstanding preachers of the denomination. Each had achieved a national reputation. The announcement that either John P. Durbin or Matthew Simpson was to preach anywhere in the United States would crowd the most available place of assembly. They were mighty as preachers and as makers of opinion. No two representatives in Congress wielded the influence that Matthew Simpson did. The part that he

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played in the second election of Lincoln as President can never be estimated. It was in the dark days of 1864, three years before Drew Seminary was opened, when the tides seemed to be flowing against Mr. Lincoln. Just before the fateful day of decision a meeting was decided upon, to be held in the Academy of Music in New York. The preparations for the meeting were in charge of Mr. Mark Hoyt, one of the best friends Drew Seminary ever had, and he wrote this letter to Matthew Simpson, the preacher: "All your friends agree that you should speak before the election. Speaking at that time, with the full report promised in the Tribune, Times, Herald, and Evening Post, is equivalent to speaking to the nation." No better choice could have been made. No voice in all the land could have been more potent when the destiny of the nation was in the balance. It was in such an era as that, when preaching was the chief business of the minister, and when Methodism was still going from conquest to conquest through the faithful preaching of the Word, that Drew Seminary was founded to train men to preach. The chief objections urged against its founding were that the influence of such a school would militate finally against the effectiveness of men called to *preach*. Such fears we know were groundless—the history of the school proves it.

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But what of to-day? This Seminary was established as a vocational school. Is it serving its vocational purpose to-day? It may have done so a generation ago, but is it wisely and completely fulfilling its growingly important mission of to-day? Is it educationally producing ministers properly trained for the imperious demands of this modern age? Is the work of the theological school other than it was a half century ago? What is the work of the theological school? Is it not much the same as it was fifty years ago? The task then was not to make scholars in the technical sense of the term. No more is it now. The seminary is a place for the cultivation of scholarly ideals and tastes, for the confirming of scholarly habits of thought and life, and for the awakening now and then of such scholarly ambitions in a man that he will go through fire and flood to be a scholar. But spirituality, for instance, may well demand a stronger emphasis in the seminary than scholarship. It must never be forgotten that the call to the ministry is a call to spiritual enterprises, to see bushes which burn and are not consumed, to walk in the highways of life, amid boisterous noises, and yet be able to discern above "the tumult and the shouting" the still small voice; to stand upon some Syrian mountain and looking up behold the wheeling chariots and horsemen of God. Such

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experiences are of far vaster moment to a minister of God than facts which have been written down in books. To know the history of doctrine or the literary aspects of the Bible or the Christian solution of social problems, invaluable as all these are, is not to be ranked with the deeper knowledge of the things of the spirit; and the seminary which does not stress spiritual power above intellectual power as a regenerative force in the world does not know values.

In a letter to the students at Harvard and Yale who had come under his influence during one of his evangelistic tours, George Whitefield wrote: "Henceforward, therefore, I hope you will enter into your studies not to get a parish, nor to be polite preachers, but to be great saints." However much people value scholarship, they value saintliness more. While they may be glad to have the latest information concerning the Bible, they are far more moved by a life built according to the Bible plan. Theories of inspiration do not influence them a tithe as much as a Christ-inspired life. Speculations as to the new birth, the nature of conversion, are far afield when one is in the presence of a converted man. Arthur Christopher Benson, in a biographical study of Bishop Wilkinson, after saying that it was always told of Wilkinson that he was converted by his own first sermon, says:

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Conversion was a word which carried great weight in Cornwall. I don't know what test exactly was applied, but the Celtic temperament was able to decide from the look, the utterance, the gestures of a preacher, whether the change had taken place. It made a great difference to the effectiveness of my father's ministrations when it was realized and freely stated that he was a converted man.

For more than a century and a half conversion has been a word of large import to Methodism. It must not be lost from our vocabulary if our preachers are to be persuasive preachers. There may be differences of opinion as to its significance, especially as to the spiritual experience which it designates, but to one who has passed from death unto life there can be no question as to the great fact. A minister of God must be a man of God, and the men who come here must learn beyond all else the secrets of the Almighty; and while this Seminary stands for a learned ministry, it will not have been worth while for a man to come here provided he takes with him when he leaves only a zeal for scholarship, for when the Christian religion ceases to be an enthusiasm, it ceases to be a reality. And there must ever be room in the ministry of our church at least for the man who, handicapped in ways he cannot overcome, finds it impossible to make as complete preparation before entering upon his ministry as we might desire, or who, converted

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late in life, feels that he cannot afford the time for long years of training. Some of God's most effective servants have not had even a seminary training; some did not have any training whatever. There have been mighty preachers who were not trained in schools. They might have been more effective than they were, they would have been, had they been so trained, but there will always be a hearing for the Spurgeons, and the Beechers, and the Simpsons, educated men all of them, though not taught in the schools. The chief business of this seminary must not be to produce scholars, though we pray God that for the good of his church now and again a great scholar may be born here.

Inevitably changes have been taking place in the world and in theological education. The secularization of the sacred calling of the Christian minister is painfully evident. Now it would seem

The dream is of a scientific ministry instead of the old religious ministry. The minister is not so much prophet and priest of God as an administrative officer of a philanthropic and humanitarian institution endowed by capital, which he is competent to execute. The church is not a temple, but a "plant." The idea seems to be gaining favor that if men are fed and clothed and washed and amused they will not need to be redeemed with the old terrible redemption. In somewhat harsh antithesis, to be sure, one may say that not supernatural regeneration, but natural growth; not

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divine sanctification, but human education; not supernatural grace, but natural morality; not the divine expiation of the cross, but the human heroism—or accident?—of the cross; not the supernatural spiritual brother, but the natural bodily brother; not the invisible religious communion of saints, living and dead, but boys' clubs and men's clubs and social settlements, all run in the use of technique, machinery, and capital, with scientific efficiency clinically learned in a divinity school; and not Christ the Lord, but the man Jesus who was a child of his times, not God and his providence, but evolution and its process without an absolute goal—that all this, and such as this, is the new turn in the affairs of religion at the tick of the clock. It is the change that is going on from the old minister to the new, from the old church to the new.²

But in spite of all this it is worth noting that the most insistent demand upon theological seminaries is still for men who can preach. More than anything else the churches clamor for preachers. There are inquiries now and again, and increasingly so, for specialists in Sunday school work, and for rural fields and in lines of social service, but as a modern church leader of another denomination said not long ago:

It is surprising how stoutly and stubbornly the churches insist upon preachers knowing how to preach. They will forgive almost anything else, but they will not forgive inability to preach. They have a wholesome reverence for learning, but they would rather have a man with no diploma who can preach than a man with

² A Guide to the Study of the Christian Religion, Smith, pp. 735, 736.

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two diplomas who cannot preach. They believe in experience and acknowledge its value, but they would rather have a man with no experience who can preach than a man with years of experience who has lost the gift of presenting the truth in ways which lift and strengthen. In all this the churches may be stiff-necked and unreasonable, but it is a frame of mind which is not likely to be changed. And if I were the president of a theological seminary, I would listen to what the Spirit is saying through the churches, and set my house in order for the training of preachers.³

Moreover, have the churches no rights? May they not say to a man, "You hold that you are called to preach; then we insist that you learn how to preach"? May they not say to a theological school, more concretely to this Seminary, "You were established to train men for the work we have for them to do. We want preachers, and we ask therefore that you fashion your courses so as to produce preachers. There are other things that he must know. We must have men of varied gifts. The modern minister must be pastor, teacher, administrator, social engineer, leader, but stress preaching and shepherding of souls above everything else"? When people go to church to-day, they still want to hear, notwithstanding all the changes that have been taking place, concerning God and Christ, life, death, and immortality. These are not obsolete terms as yet, nor are they uninteresting. The age may

³Dr. Charles E. Jefferson.

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be a new age, it *is* a new age. Every age is a new age. It has its peculiar temptations, its own errors, its regnant sins; it is marked by its own atmosphere, its own intellectual moods, its own habits of thought. Knowing these it ought not to be impossible to make the old truths throb with a new energy. Truth is not made falsehood by a restatement in terms intelligible to a new generation, nor is an enlarged vision inevitably destructive of former ideas. The *vision* is the important fact, and this school must be to-morrow as yesterday a place of vision, for no man can succeed in any ministry until he has had a vision. It must not be overlooked that it was with a vision that Paul's successful ministry began.

Nothing is gained through aversion to new facts. There may be distinct loss. What generation has the final truth concerning all things? Theology is no exception to the universal law that each age must express its own acceptance of its whole inheritance of the past in terms which it can understand and bring others to understand. This Seminary faces forward, and not backward. But it stands To-day as Yesterday beside its Lord and Master. The fidelity of this school to Jesus Christ, and to his gospel of salvation, may not be questioned. Years ago it was baptized with a spirit of loyalty to Jesus Christ, of obedience to his implicit command to disciple all

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nations, of a zealous evangelism for all people and all lands. The traditions and associations of Drew Seminary are those of an evangelical past. We will not break with them. The "Faith of our Fathers" is "living still." In his preface to the Life and Letters of the Rev. Dr. McClintock, Dr. Crooks says: "With all his growing, Dr. McClintock never outgrew the creed which he inherited from his fathers. His highest aspiration was to be a Bible Christian. For him the announcement that 'Jesus Christ came into the world to save sinners' had a meaning which neither philosophy nor improved theology could for a moment obscure." And again he says: "Throughout all, the one chief object of preaching—the winning of men to Christ—was never for a moment left out of sight. He considered no sermon worth attention, of which Christ was not the Alpha and Omega—the beginning and the end."

It was in this belief that this school was established. In the lives of its founders Jesus Christ was the chief corner stone. He was and is the supreme theme of our preaching. And so we teach. "The gospel," writes Paul, "is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And again, "It pleased God, who called me by his grace, to reveal his Son in me, that I might

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preach him among the heathen.” The true preacher to this age as to every age has a theme,

Jesus ! the name high over all,
In hell, or earth, or sky ;
Angels and men before it fall,
And devils fear and fly.

And it has ever been the glory of the church of the Wesleys that her ministers have declared this Name as the “only name under heaven” whereby is salvation. Methodism, like primitive Christianity, has affirmed. Its affirmations, however, have been, not of dogma, but of truths personally experienced. After his Aldersgate experience, John Wesley wrote: “I soon began to see that true religion was seated in the heart.” This is not unlike Jeremy Taylor’s conclusion, as given in his *Holy Living and Holy Dying*: “Theology is rather a divine life than a divine knowledge.” Methodism was not a new theology, though its preaching was in a very real sense doctrinal. The early itinerants announced a few truths, drawn directly from the Scriptures; personally experienced, and therefore mightily believed. And when preaching ceases to be an announcement it ceases to be preaching. Archbishop Leighton was once reprimanded “for not preaching up the times.” “Who,” he asked, “does preach up the times?” “All the brethren,” was the reply. “Then,” remarked he, “if all of you preach up the

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times, you may surely allow one poor brother to preach up Jesus Christ and eternity." But Archbishop Leighton lived in the seventeenth century, and not in the twentieth. Yet even in this latest century it must not be forgotten that the preacher "is not first a prophet of social righteousness, but an apostle of the gospel. He is not merely an agent of the ethical kingdom. Every Christian is that." But when he enters upon the ministry of Jesus Christ as his life work, it is with the understanding that he is to be the herald of a great eternal fact, and that this is the purpose of his ministry.

This, as I conceive it, is the purpose for which Drew Seminary was founded, and this is the chief objective of the courses now offered. But this cannot be the only objective in these modern, stirring days, in these terrible days of war, of agony, blood and death, of bitterness and implacable hatred. It is undeniable that the ideals of training for the ministry which were adequate when Drew Seminary was formally opened November 6, 1867, are no longer adequate. The men who are to minister to this modern age must have knowledge of business methods and of church finance, must be skilled in organization of committees and societies, must be given instruction in the principles of religious education, in religious psychology, in sociology,

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and the history and philosophy of Christian missions, in music and hygiene, in apologetics and comparative religion, in the precepts of the pastoral life, and in the daily practice of the presence of God, and in all other matters which will make them acceptable and successful ministers of Christ. Moreover, it is increasingly felt that a very real function of a theological school is to train men for other forms of religious activity. During recent years some of the strong men of the colleges are being drawn to work among young men, to settlement work, and to various other organized forms of philanthropy, and of social activity. All such men have a right to look to this school for training for these God-given tasks, and more and more Drew Seminary is offering courses to men who think to dedicate their lives to Christian teaching or some other form of Christian service.

To-morrow? This will be determined in no small measure by the resources at our command. With larger endowment, numerous dreams would speedily become realities, some promising plans would be put in operation. We enter upon the second half century rich in hope and in friends. The achievements of Drew Seminary during the fifty years of its history have been creditable. Here have been trained notable preachers, not a few of whom are now occupying the conspicu-

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ous pulpits of the denomination. Here also have been trained great scholars and great ecclesiastics. From these halls have gone men who are in the forefront of the missionary ventures of the church at home and abroad, and if there be one thing of which we have a right to be proud, it is of the men who have gone with swift, eager feet to the far lands, India, Japan, Korea, Bulgaria, Germany, Mexico, Panama, Persia, the Philippines, Porto Rico, China, Italy, Africa, South America, Burma, France, Russia, everywhere, in Christ's name and for his glory. Here, too, have been trained leaders of religious education movements of large significance, distinguished editors of denominational papers and other publications, and countless loyal ministers in country parishes who are doing the work of strong men in difficult places. The record of this school is a glorious one, but noteworthy as has been our history, it is not as though we have already attained. There are even better days ahead. With ampler resources, with keen appreciation of our heritage and of the ideals of the founders of this school, and still enjoying the favor of Almighty God, we shall seek to have the spirit of this seminary, one of its largest assets, subtle, intangible, indefinable, bless more richly not only the men in residence here, but many others who are in the vineyard at work; to teach men to preach; to give

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instruction in the Bible and in methods of Christian work to men and women who are eager to serve Christ in worthy and helpful ways; to train for the largest and best service those called to missionary fields at home and abroad, and to help the church in every possible way in its efforts for the redemption of men, the regeneration of society, and the conquest of the world.

Faith of our fathers! living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!

Now unto God and our Father be glory forever and ever. Amen.

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